THE MONTHLY REVIEW,

For DECEMBER, 1800.

ART. I. *The Geographical System of Herodotus examined and explained;* by a Comparison with those of other ancient Authors, and with modern Geography. In the Course of the Work are introduced, Dissertations on the Itinerary Stade of the Greeks, the Expedition of Darius Hystaspes to Scythia, the Position and Remains of ancient Babylon, the Alluvions of the Nile, and Canals of Suez; the Oasis, and Temple of Jupiter Ammon, the ancient Circumnavigation of Africa, and other Subjects of History and Geography; the Whole explained by Eleven Maps, adapted to the different Subjects; and accompanied with a complete Index. By James Rennell, Fellow of the Royal Societies of London and Edinburgh, and late Major of Engineers, and Surveyor General in Bengal. 4to. pp. 766. 2l. 2s. Boards. Nicol. 1800.

THE geographical notices which we find in Herodotus occur incidentally in the course of his narrative, and are designed for the more lucid explanation of the transactions which he records. Geography, as a distinct science, was far from his contemplation; and to countries into which he is not carried by the natural progress of events, he seldom conducts his readers. The provinces bordering on the Egean sea, the Propontis, and the Euxine, might have engaged his attention, to the exclusion of the rest of Europe, had not the vengeance or the policy of Darius Hystaspes led him from the banks of the Danube to the course of the Don; a tract which at that time circumscribed the land of the Scythians:—but Europe, in the idea of Herodotus, stretched a wide extent of cheerless region, from the banks of the latter river to the ocean, which washed on the east the extreme shores of the universe; and he might smile at the absurdity of those who could compare Asia or Africa to Europe, for extent of surface. The Euxine, the Colchian Phasis, and the Caspian, separated European Scythia from the polished empires of Asia; while the isthmus of Suez, or the eastern frontiers of Egypt, marked the commencement of Africa. A thick cloud hung

over the western countries of Europe; the Cassiterides were only known as isles which supplied the Phenicians with tin, but Herodotus could never discover where they were situated; and the Celtæ were supposed to inhabit the countries in which the Danube has its source, and to border on the Cynetæ, who dwelled near the setting sun.

> "*Qua syderalis lucis inclinatio est,*
> *Alte tumescens ditis Europæ extimum*
> *In belluosi vergit oceani salum.*"

The unfortunate expedition of Darius, which is the subject of the 6th section of the elaborate work now before us, partly dispelled the gloom which obscured the east. On the deeply indented banks of the Euxine, the wandering tribes of Royal Scythians tended their flocks, and guarded with unerring bow the sepulchres of their ancestors. A few tribes practised agriculture in the days of Herodotus: but the majority of their descendants still lead a pastoral life, and rove on horseback over the same plains which were invaded by Darius. On the peninsula now called Crimea, the inhospitable Tauri (a nation not Scythian) sacrificed strangers to their barbarous goddess. On the north, dwelled the Agathyrsæ, an effeminate tribe; the Neuri, who once in a year became wolves; and the Androphagi and Melancthleni, whose names describe the ferocity of their manners.

Such were the nations which occupied the tract between the Danube and the Don. The climate was cold to excess; the soil produced few trees, and nourished few inhabitants, while their traditions indicated a recent settlement. On the eastern banks of the Don (Tanais) were seated the Sauromatæ, who boasted their descent from the Amazons; on the north, the Budini wandered through forests between the Don and the Wolga (Oarus); an extensive desert separated them from the Thyssagetæ, and terminated the march of Darius in that direction, probably near Saratau, on the Wolga. A digression purely geographical conducts us eastward.

The Thyssagetæ lived by the chace on the western banks of the Wolga, probably between the parallels of 52° and 54° north. On the eastern bank, we find the Jyrcæ, called by Pliny, Turcæ; and beyond them a tribe of Royal Scythians, who had emigrated from the Ukraine. Hitherto, the country is flat, and covered with thick woods: but farther east, at the foot of lofty mountains, (probably the Riphean of Pliny,) dwell the Argippei, who are bald from their infancy, having large chins and nostrils like apes. The Issedones come next, celebrated for their love of justice, and their deference for females.

These Major Rennell supposes to be the Tartars of Eigur, who are represented as the only, or the most, lettered of the Tartar tribes; and distinguished by the historians of China under the name of Eluths. Unhappily, the station assigned to them by Herodotus does not favor this supposition. On the east of the Issedones, reside the Arimaspi, a warlike nation, described by Aristeas of Proconnesus as "rich in horses, in herds of cattle, and flocks of sheep; they have only one eye on their charming faces." At the extremity of the east, were the Gryphons, whose country yielded gold; a fatal gift, which exposed them to continual incursions from their one-eyed neighbours. On the north of all these nations, stretched an inhospitable region, inhabited by the Hyperboreans; whose territory extended to an ocean of doubtful existence, which seemed to wash the northern shores of the European continent.

Asia is divided by Herodotus into four regions. The 1st comprises the countries between the gulph of Persia, and the eastern part of the Euxine; which, he says, is occupied by four nations, the Persians, Medes, Sapirians, and Colchians. 2d. From the first to the Hellespont, including not fewer than thirty nations. 3d. The southern region comprehending Persia proper, Assyria, and Arabia; to which he assigns only three nations. 4th. The eastern region bounded by the Caspian and Sirr (Jaxartes, or Araxes according to Herodotus) on the north, and extending eastward to India; beyond which the whole country is one vast desert, unexplored and unknown.

The Massagetæ inhabit the tract to the east of the Caspian: but Herodotus mistakes the river which flows through it, and which he names Araxes, for the river of that name on the western side of the Caspian. Their inferior tribes were denominated Sacæ, Dahæ, Jaxartæ, Abii, Pasiani, and Tochari; of which appellations Major Rennell finds traces in the modern Saganian, Dahistan, and Tokharistan. Excepting the northern Massagetæ, the whole of antient Asia was united in one vast empire; and the luxurious monarchs of Persia issued, from Susa, edicts which commanded obedience from the shores of the Mediterranean to the remote frontiers of the Penjab in India. Let us take (from the xith section of this volume) a rapid survey of this immense mass of population, divided into twenty Satrapies by Darius Hystaspes, for financial purposes, without attending to their arbitrary enumeration.

In the first Satrapy, ranked the Ionians, who left the barren fields of Attica for the fertile soil and salubrious atmosphere of the coasts of Asia Minor; the Magnesians, a colony from Thessaly; who founded, on the banks of the Meander, the

opulent city of Magnesia, 15 miles from Ephesus; the Æolians, retiring from the incroachments of the Ionians, dwelled near the base of Mount Hermus; the Carians, who boasted their descent from Car, brother of Lydus and Mysus, each the founder of a populous empire, exercised the arts of navigation, and were the most dextrous seamen of the age; the Lycians, originally Termiles, a Cretan colony, settled on the banks of the Xanthus; (the Athenian Lycus gave his name to this people;) the Meleyans, originally Solymes, relinquished their coasts to the Cretan adventurers; and the Pamphilians extended eastward to the frontiers of Cilicia. At this period, the tide of emigration seems to have flowed from the west to the east; from Europe to Asia. The whole of this maritime tract paid only 400 silver talents to the Exchequer, but the number of ships which it supplied formed a fourth part of the naval strength of the empire.

The second Satrapy consisted of the Mysians, excluded from the coast by the invasion of the Æolians; and who, with the Lydians and Carians, considered themselves as Aborigines: the Lydians, though sunken from their former splendor, still retained their riches, and the golden sands of Pactolus; the Alysonians, Cabalians, and Hygenians, probably inhabited the country between the southern frontiers of Lydia and the mountains which limit the maritime region. This inland tract contributed 500 silver talents.

The third Satrapy comprehended the Hellespontians; the Phrygians, originally Bryges, had emigrated from the vicinity of Macedonia, and settled in the centre of Asia Minor; a colony of Thracians, from the banks of the Strymon, settled on the Asiatic shores of the Euxine, and gave the name of Bythinia to the country of Bebrycia; the Maryandinians dwelled between the Sangarian gulph and the river Parthenius along the coast of the Euxine; and the Paphlagonians extended from the Parthenius to the Halys. Major Rennell appears to have fallen into a mistake in carrying this Satrapy to the Thermodon; it was bounded (as appears fom Herodotus, Book I. 72.) by the Halys, which separated the Paphlagonians from Syrian Cappadocia. This extensive tract of maritime country paid 360 talents. The Major remarks that, 'of all these nations, the Hellespontians and those of Pontus were the only people who furnished ships:' but Herodotus does not here allude to the country afterward named Pontus, but to the inhabitants of the coasts comprehended in this Satrapy generally.

The province of Cilicia constituted the fourth Satrapy, and extended along the coast of the Mediterranean from the borders of Pamphylia to the city of Posidium, which marked the com-

mencement of the Phenician territory. The rugged mountains of Taurus formed its northern boundary, but a flat and fertile country extended eastward as far as the Euphrates. The Cilicians were obliged to furnish daily a white horse, and 500 talents of silver annually.

The celebrated countries of Phenicia and Palestine composed the fifth Satrapy. The former extended from Posidium along the coast of the Mediterranean to the termination of Lebanon; which, with the subjacent valley, formed its narrow domains. The superb Tyre stood near its southern extremity. Letters and navigation are the illustrious inventions ascribed to her sons: but they brought these and other arts into Syria, from their former habitations near the Indian ocean. Her commerce and her colonies extended beyond the bounds of Grecian geography.—Palestine stretched hence to Egypt. Jerusalem, which equalled Sardis in size, is named Cadytis by Herodotus; doubtless from the Arabian word Cades, holy. It is styled Beit al Mocades by Mohammedan writers at this day; Ferdousi mentions it as the capital of Yohac, and describes its reduction by Feridûn. This Satrapy paid only 350 talents, but it supplied a third of the Persian navy.

The sixth Satrapy comprehended Egypt; (a recent and rich conquest, which has never since regained its independence;) some bordering tribes of Africans; the province of Cyrene, and its colony, Barca. These paid 700 talents, exclusive of the fishery of the lake Mœris, and of an ample supply of corn.

Babylon and Assyria formed the seventh Satrapy. Major Rennell observes that it extended from the Mediterranean sea to the head of the Persian gulph; and in breadth from Mount Taurus to the Arabian desert: but the first supposition is manifestly inconsistent with the limits assigned by Herodotus to Cilicia and Phenicia, which must have bounded Assyria, or Syria, on the west. It paid 1000 talents of silver, and furnished 500 young eunuchs.

Susiana constituted the eighth Satrapy; a small but rich division, including the winter residence of the Persian monarch. Herodotus calls it Cissia; and the capital, Memnonia, from its founder, the king of the Asiatic Ethiopians.—The antient Susa, according to Mr. Rennell, must be sought in Sus, and not in the modern town of Tuster.—The neighbouring plains produced flowers in great profusion.—This district was taxed at 300 talents.

Ecbatana, and the rest of Media, the Parycanii, and the Orthocorybantes composed the ninth Satrapy. The first was the summer capital of the Persian king, recommended by the cool

air from Mount Orontes, crowned with snow, and is represented by the modern Hamadan; Media is recognized in the hilly land of the Persian Irac. The pastoral tribes abovementioned may be faintly traced to the east and southern portions of Media, though the expression of *the rest of Media* seems to exclude their residence within its limits. This Satrapy was assessed at 450 talents.

In the 10th Satrapy are classed the Caspians, who dwelled on the western shores of the Caspian sea, in the province of Ghilan; the Pantimathi, who probably inhabited the southern, or Mazanderan; the Daritæ, whom the author supposes to be the same as the Dahæ, in Dahistan; and the Pausicæ, whose territory extended to the Oxus. This tract is shut on the inland side by a great ridge of mountains, forming a most romantic and beautiful amphitheatre. It contributed only 200 talents.

The Matieni resided on the north-west of Media; the Sapirians separated them from Colchis, and occupied the country watered by the river Araxes, as far as the western bank of the Cyrus and the mountains of Armenia; and the Alarodians were on the frontiers of the Sapirians and of Colchis. They formed an eleventh Satrapy, and were taxed at 200 talents.

From the 12th Satrapy 400 talents were levied; and it comprehended Pactyica, and the Armenians, with the contiguous nations as far as the Euxine:—but where was Pactyica? Herodotus says that it comprehended the city of Caspatyrus, and that city was unquestionably on the Indus. Mr. Rennell (on what foundation we know not) has called the Indian province Pactya, and has placed Pactyica to the west of Ispahan. Since Herodotus has remarked that distant provinces were sometimes united in one Satrapy, why might not Pactyica on the Indus have formed a Satrapy with Armenia? At any rate, Major Rennell should have mentioned his authority for supposing the existence of two tribes of that name.

The 13th Satrapy paid 300 talents, and included the Moschi, who were seated near the sources of the Araxes and the Cyrus; the Tibareni, on the east of the Thermodon, considered mirth and pastime as the felicity of mortals; the Macrones extended from Trebisond to Colchis; the Mosynæci occupied the space between the two last mentioned tribes, the whole stretching along the south-east coast of the Euxine: but the Mardi lived on the mountains which skirt, on the south, the modern province of Mazanderan.

The pastoral tribe of Sagartii hovered on the frontiers of Persia and Carmania; and the polished Sarangeans cultivated the fertile valley of Sistan. Major R. thinks that this valley

was

was conferred on the celebrated Rustum, when Persia was invaded by the Turcomans under Afrasiab: but this is a mistake, as it was originally settled on his grandfather Sâm, and devolved to Rustum on the death of his father Zal, with golden locks; being successively held by this race of heroes. The Thamaneans, Mr. R. cannot place: but we find traces of a tribe named Samani, in the environs of Meru, a situation sufficiently accordant with that which is sought. The Utians and Mencians inhabited the modern provinces of Çarmania and Lar. This Satrapy included the islands in the gulph, and was assessed at 600 talents.

The 15th Satrapy was very extensive, and each of its component parts was the future site of a powerful empire. The Parthians, of Scythian origin possessed at this time a circumscribed tract of hilly country on the north of Nysabûr; the Chorasmi still preserve the tract near the mouth of the Oxus, and the name of Khuarezmi; while the Sogdians continue to enjoy the delightful vale of Samarcand, and the country watered and defined by the Sirr and the Oscus, The Arians were the inhabitants of the province of Khorasan; and Herat, its modern capital, is the same as the antient Aria: but we know not where the author has found it spelt without the aspirate. This Satrapy produced only 300 talents.

The next Satrapy consisted of the Sattagydæ, the Gandarii, the Dadycæ, and the Aparytæ, who paid 170 talents. The author places them in and near Margiana: but their situation is the most doubtful of any.

The 17th Satrapy comprehended Bactria, and extended to Eglos: it was taxed at 360 talents. The city of Balkh is unquestionably the antient Bactria; the limits of this government are uncertain, but Major Rennell finds Eglos in its eastern district.

The warlike Sacæ dwelled at Saganian, and near the source of the Oxus; they were associated with the Caspii, (the author reads Cassii,) the people of Casgur, and provided 150 talents.

The Parycani and Ethiopians of Asia formed the 19th Satrapy. The latter have generally been supposed to be the descendants of an Egyptian colony established at Colchis. Mr. Rennell conceives the Parycani to have occupied a part of Gedrosia, (Mecran,) and places these Ethiopians in their vicinity towards the east. They paid 400 talents.

" The Indians, (says Herodotus,) the most numerous nation of whom we have any knowlege, were proportionally taxed; they formed the 20th Satrapy, and furnished 600 talents in golden ingots."

The geographical science of Herodotus becomes gradually fainter as he advances eastward; in his description, few traces of Indian manners are discernible; and he accounts for the magnitude of their tribute by supposing that gold was found in their country. The portion of it which Darius possessed probably lay contiguous to the Indus; it might include the country now occupied by the Sikhs, and the present dominions of Zeman Shah Abdalli, exclusive of the province of Casmir.

The inhabitants of Persia proper, of Colchis, and of Arabia, were exempted from taxes. The aggregate amount rose to 7740 Babylonish talents; and our author estimates the whole revenue of the Persian monarch at $3\frac{1}{2}$ millions sterling.

The modern geographer conducts his researches into antiquity with a confidence which the historian cannot boast; the great land-marks established by nature survive the convulsions of civil society; while dynasties of princes are laid low in the dust, empires are overthrown, and the religion and even the language of the inhabitants are totally changed; the mountains continue to rear their lofty heads in the same situations; and the rivers, unconscious of these changes, seek the ocean through their former channels. We are led to this reflection by the apparent accuracy with which Major Rennell has fixed the positions of most of the people mentioned by the first prophane historian; while none has yet ventured, or at least succeeded in an attempt, to reconcile the events mentioned by the same writer, with the historical accounts preserved by the Orientals themselves. Chronology and probability concur to identify the Darius Hystaspes of the Greeks with the Kishtasp of the Persian writers: but the latter represent this prince as succeeding on the throne to his father Lohorasp, without being indebted for his elevation to the neighing of an amorous steed. They represent the country beyond the Oxus as combined into one powerful empire, under a succession of princes, bearing the family name of Afrasiab, and discovering no resemblance to the Scythian hordes mentioned by the Greeks.—A circumstance of a still more peculiar nature is the total silence of Herodotus respecting the great revolution which took place in the reign of Kishtasp, in the religion of Persia. It is manifest that Herodotus had never heard of Zoroaster, who subverted the antient religion of Persia. Agathius and Ctesias place him in the reign of Darius Hystaspes; the Mohammedan historians, in the reign of Kishtasp, who was one of the first converts to his doctrines; the modern Parsis, who adhere to his faith, assign the same period, and represent him as disseminating their tenets by force of arms. He must be sceptical who can resist the united force of these testimonies; and if we yield them

them our conviction, what opinion shall we form of the accuracy of Herodotus?

While the Greek historians describe the luxurious accommodations enjoyed by the monarchs of Persia in Susa, and Ecbatana; and the Persian writers mention Balkh and Istachar (Bactria and Persepolis) as the residence of their sovereigns; they concur in celebrating the extensive site, the great population, and the magnificent buildings of antient Babylon; which might once be rivalled by the city of Nineveh on the Tygris, at least for extent and population. Their comparative antiquity cannot now be ascertained: but the grandeur of Babylon survived that of its rival; and its dimensions, as stated by all the early writers, are scarcely reconcileable with probability.

'There does not (observes Mr. Rennell, p. 341.) appear to be any way of getting rid of the fact respecting the vastness of the space, inclosed by the wall: nor can it, in our idea, be reduced to less than a square of about $8\frac{1}{2}$ British miles, giving an area of 72 square miles.—But that even 72 contiguous square miles should have been, in any degree covered with buildings, is, on every account, too improbable for belief.—The inhabitants of London, taken at a *ninth* part of the whole population of South Britain (say about 7,000,000, or for London 800,000) require, for their supply of provisions and necessaries, a proportion of land, equal to about 6600 square British miles; on a supposition that they were confined to its produce alone, and that it was taken as it generally runs throughout the kingdom.

'If there be allowed to Babylon an area of 72 miles, we conceive that it would then bear a proportion to the space which the buildings of London occupy, taking in all its suburbs and members, whether *contiguous or otherwise*; and allowing them an area of $15\frac{1}{2}$ British miles, as 9 is to 2 nearly. But as most of the large Asiatic cities that we have seen, or heard of, scarcely contain, within the same space, half the number of inhabitants that European cities do, we must reckon the proportion of population, that Babylon would have contained, to that of London, as 9 to 4. In this case, 15,000 square miles of such land as the common run of that in England, would have been required for the support of the people of Babylon.—But as the simple manner of living among the lower classes of people in Asia, requires a less quantity of land to support it, a considerable deduction may be made, and instead of 15,000 square miles, we may, perhaps, substitute 12,000, Now, it will appear, that this reduced sum of square miles, equals, within $\frac{1}{12}$ part, the whole area of Lower Mesopotamia; and even the whole tract properly denominated Babylonia and Chaldea, including all the arable and pasture land, from whence Babylon could have been conveniently supplied, by the inland navigations, was little more than double the above aggregate, taken at 13,000 square miles. And though it be true, that the quality of the Babylonish lands, in most places, was superior in fertility, to those of England; yet, on the other hand, a prodigious deduction must be made for the marshes and lakes of Lower Mesopotamia and Chaldea.'

The

The author infers that the houses occupied only a part of the vast space inclosed by the wall; and he furnishes a modern instance in the same region, of a city surrounded by a wall 7 miles in circuit; yet Basora contains only from 40 to 50,000 inhabitants; the wall including date-groves, and corn-fields. It must also be remembered that the Euphrates flowed through the centre of Babylon, and is from 400 to 500 feet wide in that part of its course. In the western division, stood the palace of the Babylonian kings; on the east, the temple of Belus, the square of which was two stadia, and the tower itself one stadium; on which, resting as a base, seven other turrets were built in regular succession; and the summit was crowned by a statue of Belus, 40 feet in height, in an upright posture. The ascent was on the outside, and, winding from the ground, rose to the highest tower. It was situated in the centre of the division; whence probably it has retained the name of Maclub to this day: had that appellation signified ruins, it must have been Maghlûb. The vicinity of Is, the modern Hit, about 128 miles higher up the Euphrates, supplied the bitumen which formed the cement of these buildings.—After a lapse of several centuries from her decline, Babylon might still be compared only with Seleucia; her lofty walls and hanging gardens are proofs of the numbers and the luxury of her inhabitants. At the present period, the traveller who remounts the current of the Euphrates, after having passed Hilla, a considerable town under the Califat, and now containing 10,000 inhabitants, perceives on either bank of the river a wide extent of ruins, which mark the place where once stood the capital of Semiramis; and he recognizes the still inexhausted store of baked bricks which furnished the materials for the future cities of Ctesiphon, Baghdad, and Hilla.

The 15th section of this volume is occupied by an inquiry unconnected with the history of Herodotus. In the reign of Tiglath Pileser, king of Assyria, the kingdom of Samaria was invaded by that prince; and the tribes of Reuben, Gad, and the half tribe of Manasseh, were carried captives into his own country, by the victor. These tribes were placed by the conqueror 'in Halah and in Habor, by the river of Gozan, and in the cities of the Medes.' In a subsequent reign, the remaining ten tribes were also carried off; among whom were Daniel and Tobit: the latter of whom was settled in Rages, which our author supposes to be Rai, a city of Al Gebal, once of considerable splendor, though now in ruins. It may be inferred that the other places mentioned were situated at no great distance; and Major Rennell accordingly finds Hala and Habor in the district of Chalchal and city of Abhar, both watered by the

the Kizil Ozan, which falls into the Caspian. He alludes to the opinion of some modern writers, that the Afghans are the descendants of the ten tribes of Israel carried into captivity. There is nothing more certain than that, though ashamed of this descent since their conversion to Islamism, the Afghans are at this day divided into ten tribes, distinguished by the name of one of the sons of the patriarch Jacob.

Herodotus, in common with most other writers of antiquity, appears to have excluded Egypt from Africa. From that country, on the east, Africa extended west to the promontory of Soloeis, (supposed by our author to be Cape Cantin,) which terminated the 3d division of the earth. It was inhabited by the different nations of Lybians; the districts alone excepted, which were in possession of the Greeks and Phenicians. The remote parts of Lybia beyond the sea-coast were infested by beasts of prey: but, from the Egyptian Thebes to the columns of Hercules, extended a vast and horrid space, without water, wood, or animals, and totally destitute of moisture. The three regions here described indisputably lay parallel to the Mediterranean: but the knowlege of Africa which Herodotus possessed was not bounded by the limits of the inhospitable Sahara; he had been informed at Cyrene of an attempt made by a party of bold adventurers to penetrate southward across the desert; and that their researches had terminated at a city washed by a great river, which flowed from east to west, and abounded in crocodiles. The inhabitants were black, and of diminutive stature. The true course of the Niger, thus described by Herodotus, was known to Europeans only since the discoveries of Mr. Park. It is true that the former, conceiving it to be the Nile, leads it afterward into Egypt: but this mistake will excite little surprise, when it is considered that the sources of the principal branch of the Egyptian river are unknown at this day. That which was visited and described by Mr. Bruce rolls a smaller body of water, and runs a shorter course than the Nehr al Abiad: but it must be observed that the former retains the name of the Nile, from its source to its confluence with the Mediterranean.

'The knowledge of Herodotus, respecting the detail of the interior parts of Africa extended only to the upper course of the Nile, southward; and on the south-west, to the Niger. And, although he knew the fact, simply, that Africa was surrounded by the ocean, yet he seems to have known no particulars relating to the coasts, beyond the places to which the Carthaginians traded on the west side, perhaps to the neighbourhood of Sierra Leona; nor on the east, beyond the Macrobian Ethiopians, (the Abyssinians,) who appear to have extended to the ocean, beyond the outlet of the Arabian gulph.'

The

The breadth of the isthmus of Suez has been hitherto overrated. Mr. Rennell gives the exact distance from Pelusium (Tinah) to Arsinoe (Suez) at 56 British miles. The existence of a navigable communication between the Nile and the Red Sea, notwithstanding the works ascribed to Necho, to Sesostris, to Ptolemy, and to Trajan, is still involved in considerable doubt. The Mohammedan historian asserts the construction of a canal in the reign of the Caliph Omar: but that it continued navigable only a short time must at any rate be admitted. Traces of its course are still described by modern travellers: but, had its utility equalled the expectations of its projectors, such repeated attempts would scarcely have been rendered so soon abortive. The gradual retrocession of the Red Sea is proved by its actual distance of a mile and a half from the former port of Khulzûm. The Pelusiac branch of the Nile only exists as a periodical stream running over a different bed; while the city of Bubastis, famed for the numbers and superstition of its inhabitants, is faintly traced in the modern village of Bastus, 17 miles N. W. of Belhesa.

In the 18th and 19th sections, the author remarks on the changes, in respect of form and extent, that have happened to the Delta of Egypt, since the early times of history; together with the probable cause of those changes; and he inquires into the position occupied by the city of Memphis, and the change of the course of the Nile, in its neighbourhood.

'Considering (says the Major,) the extreme flatness of the Delta; the quality of its soil, which is totally different from that of the adjacent countries; its form, which projects so far into the sea, beyond the general line of the coast, on the one hand; and on the other, filling up a space, which, reasoning from appearances, looks like a bay, or gulph of the sea; one can hardly doubt that the space which it occupies, was originally a part of the sea, from the neighbourhood of Pelusium, or of Mount Casius, to that of Alexandria; and southward to the foot of the hills of the Pyramids, and of Mokattam; which is yet allowing little more for the depth of the bay, from the supposed line of the coast, than the lower point of the Delta now advances beyond it. No doubt, when we carry back our ideas to the time when the sea washed the base of the rock, on which the pyramids of Memphis stand, the present base of which is washed by the inundation of the Nile, at an elevation, most probably of 70 or 80 feet, above the surface of the same sea; we are lost in the contemplation of the vast interval of time, that must necessarily have elapsed since the foundation of the Delta was first laid.'

In the natural progress of alluvion, the depositions acquire a mass capable of separating the parent river into different channels, by an apex: while, the sides spreading wider as they recede from this point, the newly emerged land assumes a triangular

triangular form. Its base gradually enlarges by new depositions; the mass, as it acquires a firmer consistence, confines the river to fewer channels; and the apex of the Delta changes its position by receding farther from the source. Thus, the author states grounds for supposing that the apex of the Delta of Egypt was once situated to the southward of the site of Memphis, and he produces less equivocal testimony of a change of position towards the north, in times posterior to that distant and doubtful æra. The site of the centre of antient Memphis is placed by Mr. Rennell in 29° 53′.

The Nile is represented by antient writers as emptying itself into the sea by seven mouths. 1st, The Canopic, the most western, washed at its confluence the site of Canopus, the remains of which are still seen in the vicinity of Abûkir; Naucratis, the sole emporium of the empire, stood on its banks, and is recognized by our author in the modern Salhajar; while Rahmani represents the antient Hermopolis. This branch has gradually forsaken its bed, and occupies the Bolbitine channel, which was originally an artificial one. 'By this change, the Delta has been abridged, as has been observed before, about 18 miles of the western part of its base; and which is become as barren a desert as the adjoining one of Lybia.' 2d, The Bolbitine has now become the most considerable mouth of the Nile, the Phatmetic excepted; it flows by Rosetta, 16 miles distant from the Canopic. 3d, The Sebennitic is now of little importance, and discharges itself into lake Brulos, about 30 miles to the east of the Bolbitine. 4th, The Phatmetic is now the principal channel of the Nile; it flows past Damietta, at the distance of about 32 miles from the Sebennitic. 5th and 6th, The Mendesian and Tanitic are now only outlets to the lake Menzala. 7th, The Pelusiac is now only a periodical stream, and probably always inferior to the Phatmetic and Canopic branches. The lakes which skirt the coast of Egypt may be regarded as portions of the sea not yet filled up, but gradually undergoing that operation, which is more observable in the western than in the eastern division. The lake Mareotis is nearly on a level with the country, covered with herbage, and produces some palm-trees. The tradition of Homer that the island of Pharos, in early times, lay at the distance of a day's sail from the mouth of the Nile, may (in our author's opinion) be explained by the slow but uninterrupted progress of the above process: but with these supposed operations of nature, the limited duration assigned to the world in the sacred books of Moses is not reconcileable. If the sea washed the rock on which the pyramids

pyramids stand, it must have been at a period extremely anterior to the building of Memphis by Menes; since the gradual depositions of the river had even then produced the Delta. Yet Menes must have lived only a few centuries subsequent to the flood.—A physical objection occurs, of still greater weight. There was a time when the rock of the pyramids was nearly on a level with the sea; it is now 80 feet above that level, not by the retrocession of that element, but by the accession of height gained by the land in consequence of the depositions of the Nile;—such is the opinion of Major Rennell. We shall suppose that, when the city of Memphis and the pyramids were founded, the site was 40 feet above the level of the sea; in this case, Memphis, the pyramids, and of course many of the cities of antient Egypt, would now be 40 feet under ground; a supposition not warranted by fact.

In the midst of the arid deserts of Lybia, are found interspersed small tracts of fertile land, covered with luxuriant herbage, shaded by trees yielding delicious fruits, and refreshed by rivulets of pure water gushing from perennial fountains. The contrast with the surrounding waste heightens the charms of these delightful spots, and procured for them the title of the "Happy Isles." The Greeks distinguished them by the name of Oases, which Mr. Rennell derives from the Arabic word "Wah;" whence, he says, the district in which they are found is denominated "Al Wahat." We have never met with this Arabic word; "Wahed" signifies solitary, unique; "Aluvi" bears the same meaning; "Wadi" is an extensive valley: but with *Wah* we are unacquainted. The author's explanation of Arabic terms is not always happy; thus, he tells us that "Bahir" signifies a lake: but its real meaning is *the sea*.

Major Rennell observes that Mr. Browne describes the Greater Oasis as consisting of large detached spots; or a number of islands extending in a line, (from south to north, at the distance of about 75 or eighty miles from Egypt,) separated by intervals of desert. Probably the Lesser Oasis may be of the same nature; as the same mountains that impend over the greater one are known to continue northward: *i. e.* in the same direction with the Lesser Oasis. Bahnasa may be in one of the spots, and the most northerly of all; the southernmost spot may lie within 40 miles of the northernmost of those of the Greater Oasis; and the two, collectively, may form, in effect, one long chain. Finally, the interval of 40 miles, by being very much greater than the intervals between

tween the other islands, may occasion the division into greater and lesser Oasis; each consisting of a number of islands separated by narrow deserts. According to Mr. Browne, the greatest interval between the islands of the Greater Oasis is about 28 G. miles. No idea is given any where of the breadth of the islands: but it is probably small.

West from the most northerly of the abovementioned islands, and at the distance of 125 miles from the sea coast, lies a small Oasis, about 6 miles long and 5 wide, containing the town of Sieva, in lat. 29° 12′, and long. 26° 21′ 30″. It appears to have been named Santariah by the Arabian geographers. The description afforded by Mr. Browne renders it extremely probable that, in this sequestered site, he has discovered the station of the temple of Jupiter Ammon. The geographical positions concur as nearly as they could be expected to agree; the similarity of productions, of form, and of dimensions, leads to the same conclusion; and the fountain still noted for varying in its temperature seems, in a great measure, to exclude all doubt of the fact. Mr. Rennell adduces an additional proof in the similarity of the architecture, which may yet be traced in the ruins of a temple at Sieva, to the Egyptian style of building and ornamenting edifices consecrated to religion. 'As Mr. Horneman (who is employed by the African Association) was to proceed from Egypt to Fezzan, with the caravan, his route would naturally lie through Sieva. Probably some new lights may be afforded by him.' A letter from that gentleman, dated 19th August 1799, observes that "Sievah is without doubt the country of the antient Ammonians. I found some ruins, and a great number of catacombs there. Of one part of the ruins there are only the foundation walls to be seen. Another part consists of the foundation walls of a large building, within which, and near the middle of it, are seen the ruins of a remarkable edifice. It stands on an eminence composed of limestone. I should take these ruins for those of the temple of Jupiter Ammon, if the description of it in Herodotus was not so unlike what I saw." We cannot recollect any description of the temple in question by Herodotus; who merely says that it had, as at Thebes, a statue of Jupiter with a ram's head.

(Sect. XXII.) From the Lesser Catabathmon to the frontiers of Carthage, the shores of the Mediterranean were inhabited by a variety of pastoral tribes; excepting where the Grecian colonists of Cyrene occupied an elevated promontory, nearly opposite to their first habitations in Laconia. The Adyrmachidæ bordered on Egypt, and imitated its customs; the Gilligammæ

Gilligammæ extended to Cyrenaica, which then contained only 120 miles of sea coast, at the entrance of the Greater Syrtis. The garden of Hesperides was situated at Berenice, (now Bernice.) and a wood still marks its position, in a country destitute of trees *. South and east of the Syrtis, extended the sandy plains inhabited by the Nasamones; they included Augila, which has retained its name from the time of Herodotus, and supplied its pastoral inhabitants with abundance of dates. South of the Nasamones dwelled the Garamantes; whom the present author, with great probability, recognizes in the people of Fezzan. Their geographical position, the antient capital of Germa, and the mention by Pliny of a country of Phazania in this vicinity, render the conjecture plausible; though the timid and unsocial Garamantes have become, in modern times, the most enterprising merchants of Africa. This part constitutes an Oasis, midway between Tunis and Egypt, and affords the shortest communication between the Mediterranean and the centre of Africa; between Western Africa, Egypt, and Arabia.—To return to the sea-coast: The Macæ extended beyond the Cynips, formerly bordered with woods, to the site of modern Tripoli; various tribes of Lotophagi reached to the lesser Syrtis and the lake Tritonis (now Lowdeah). The Rhamnus Lotus, which is now agreed to be the fruit on which these people subsisted, is said still to abound in the environs of the lesser Syrtis. The Ausenses were the last Nomadic tribe, and bordered on the Zygantes, who cultivated the southern frontiers of the Carthaginian territory. Beds and mountains of fossil salt occasionally mark the edges of the desert; which shuts up, on the south, the whole of the countries just described.

* We discover some perplexity respecting the Philenian altars. Our author places them south of the Greater Syrtis; he remarks that the Carthaginian boundary probably did not extend so far east in the age of Herodotus, and then adds that in the age of Scylax their territory extended from the Greater Syrtis to the columns of Hercules: but Scylax lived before Herodotus.—Had Sallust been more particular, his authority would have been decisive of their position, because he had resided in that country, of which he was prætor. In his description of the coast of Africa, he says, "Igitur ad Catabathmon, qui locus Egyptum ab Africa dividit, secundo mari, prima Cyrene est, colonia Thereon, ac deinceps duæ Syrtes, interque eas Leptis: dein Philenon aræ, quem, Egyptum versus, finem imperii habuere Carthaginienses: post aliæ Punicæ urbes." Hence we should have looked for the altars to the west of Leptis. In speaking of the Cyrenaic deputies, he merely says that they were somewhat later (aliquanto posteriores) than those of Carthage.

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The irregular tides and shifting sands of the Greater and Less Syrtis were the terror of the antient mariners; 'most of the dangers must probably have risen from the difficulty of working off a lee shore; for which purpose the antient ships were very ill calculated.' The lake Lowdeah, to which Dr. Shaw allows an extent of 20 leagues, and 6 in breadth, must be considered as the Tritonis of Herodotus: it is singular that Pliny and Lucan should have placed it inland from the Greater, instead of the Less Syrtis. Speaking of the temple of Minerva, (situated on this lake,) in which the vest of the image was made of skin, and the fringe hanging from the ægis not composed of serpents but of leather, the author takes occasion to remark the antiquity of the art of dressing skins in Africa. The covering of the tabernacle in the wilderness, he observes, was of rams' skins dyed red; and he deems it a curious fact that the shrine of Minerva, at the lake Tritonis, should have been decorated not only with the same kind of manufacture, but that it was also of the same colour.

The circumnavigation of Africa by vessels conducted by Phenicians in the reign of Necho, King of Egypt, is considered in the 24th and 25th sections. The reality of this voyage has been much questioned; partly from the difficulties attending it previously to the use of the mariner's compass; and partly from the circumstance being unknown or disbelieved by Polybius, (himself a discoverer,) and by Ptolemy, whose situation was favourable for obtaining all the knowlege possessed by the Egyptians respecting the immediate subject of his researches. On the other hand, the circumstance disbelieved by Herodotus, that of the Phenicians having the sun on their right hand, which must have happened after having passed the line, is strongly corroborative of the authenticity of the relation. In a coasting voyage, however long, the compass is not indispensible; a regular trade was carried on from the Red Sea to the coasts of India, and the whole voyage was performed at a distance from land. With the exception of Ptolemy, the antient writers seem pretty generally to have regarded Africa as a peninsula; which belief must have originated in some knowlege of the fact procured from a complete circumnavigation, or so complete as to warrant the inference of a peninsular form. 'The date of this first circumnavigation of Africa may be supposed to be about 600 years before our æra; 175 before Herodotus wrote; and perhaps about 400 after the voyages made by the fleets of Solomon and Hiram.'

Our account of this volume has already extended to a length scarcely compatible with the limits of our work; and we regret the necessity of omitting the curious and entertain-

ing particulars afforded by the author, respecting the various currents experienced in the Atlantic.

The voyage of Hanno is elucidated by Major Rennell in his last section. The streams of fire which seemed to run down the hills, and the savage women found on the coast, have been satisfactorily explained by modern travellers, whose remarks have contributed to establish the veracity of the Carthaginian navigator. In ascertaining his positions, the existence of a strong southerly current must not be forgotten, as it materially affected his calculations of distance. In the island of Cerne, may be recognized the modern Arguin. In the prosecution of the voyage to the Southern Horn, (which the author places at Sherbro' Sound, or Bay,) he passed a mountain, which, from its height, and the fires which ascended its side, was named the Chariot of the Gods; this Major Rennell refers to Mount Sagres; though its height appears somewhat exaggerated. Sherbro' Bay, or Sierra Leona, is considered as the extreme limits of the Carthaginian discoveries.

The work to which we have so long drawn the attention of our readers is entirely worthy of its author's justly extensive reputation for geographical knowlege. It will be found to elucidate the positions of many important places, the names of which occur in antient writers; and to exhibit, in their utmost latitude, the boundaries of the universe, as they appeared to the father of Grecian history: together with their divisions and subdivisions. The necessity, however, of collating all that has been said on certain subjects, by different authors, is occasionally productive of some tedium; and Major Rennell has still to learn the useful art of contracting the exuberance of a style naturally diffuse. "*Quam paucissumis absolvi*" was the boast of the writers of antiquity; modern authors too frequently aim at the reverse.

Ham.n

ART. II. *The Costume of China*, illustrated by Sixty Engravings, with Explanations in French and English. By George Henry Mason, Esq. Major of his Majesty's (late) 102d Regiment. Royal Quarto. 6 Guineas, Boards. Miller. 1800.

OF the immense empire of China, containing (as it is said) a population of upwards of three hundred millions, comparatively little is known. Among the virtues of this people, hospitality to strangers is not to be enumerated; and they are so very suspicious of the eye of intrusion, that the knowlege which Europeans have of their customs and manners has been "snatched" rather than "taken." The author of the present

splendid and expensive publication informs us of the hazards which he incurred, and of the insults which he encountered, in attempting, with a party of English, on the 24th of December 1789, to take a view of the city of Canton.

'They agreed (he tells us) with an old Chinese soldier for a view of the city of Canton;—to afford which, he pretended he would conduct them to the top of a considerable eminence that is near the walls of the city, and commands it. Having suffered the customary verbal abuse from boys and from the common rabble, in their way through the suburb streets, and being attended by a vast multitude, on their arrival at the foot of the hill they were disappointed by their guide refusing to proceed. This produced some strong remonstrances, during which one of the gentlemen slipped through the surrounding crowd, and began to ascend the hill; he was arrested near the summit by two stout natives; two of the party attempting to follow him were intercepted immediately, and a detachment of Tartar soldiers, rushing from a sally-port, carried the first offender within the walls of the city. The remaining gentlemen then used all their rhetoric of signs (for the language of either side was perfectly unintelligible to the other,) to obtain a release of the prisoner, or even to be permitted to accompany him, but without effect: a rescue was equally impracticable, and they were compelled into a precipitate retreat amidst the shouts and scurrilities of thousands. It was several hours before the gentleman was released, and then at the intercession of the Hong merchants* with the executive power. His treatment had been better than he expected, since, with the exception of their repeatedly attempting to snatch his watch, and regarding him with ignorant curiosity, he got home to the factory without further molestation.'

Major Mason appears to have been in China only a few months; during which, as the anecdote above transcribed will indicate, he had no singular opportunity of exploring this wonderful people; and the work here offered to the public, as it chiefly respects their exterior, might have been furnished by a very superficial acquaintance with them. We find, however, that he partook of several entertainments given by the Hong merchants at their own houses; 'from which advantages, with the aid of some donations, unwearied diligence, and frequent exertions of patience, he obtained no inconsiderable knowlege of the Chinese customs.'—He describes the Chinese collectively as ingenious in their peaceful arts, polished and courteous in their manners, moral and sagacious in their civil institutes, just and politic in their penal laws, and in want of nothing but the blessing of revealed religion to render them the happiest people in the universe.

* A company of Chinese merchants, by whom all the immense commerce of Canton is regulated.

The plates here given, which are beautifully coloured, are copied from correct drawings, *made by Chinese artists*, representing the different habits and occupations of their countrymen; which the editor procured, he tells us, for the better information of his friends in Europe; and which, at their solicitation, are taken out of his port-folio for the gratification and instruction of the public. They consist of

1. A Mandarin of Distinction in his Habit of Ceremony.
2. A Watchman.
3. A Woman making Stockings.
4. A Money-changer.
5. A Barber.
6. A Bookseller.
7. A Frog-catcher.
8. A Pork-butcher.
9. A Bonzee begging Alms.
10. A Man with a Raree-shew.
11. A Chinese Woman.
12. A Pipe-seller.
13. A Tambouriner.
14. A Beggar with a Dog.
15. An Arrow-maker.
16. A Porter with Fruit-trees and Flowers.
17. A Pedlar.
18. A Shoemaker.
19. A Blacksmith.
20. A Lantern-painter.
21. A Woman preparing Tea.
22. A Beggar with a Serpent.
23. A Traveller.
24. A Distiller.
25. A Fisherman.
26. An Apothecary.
27. A Labourer.
28. A Mender of Porcelaine.
29. A Bricklayer.
30. A Carpenter.
31. A Mandarin in his Summer Dress.
32. A Stone-hewer.
33. A Pillow-seller.
34. A Flute-seller.
35. A Ballancer.
36. A Man striking a small Gong during an Eclipse.
37. A Tinker.
38. A Puppet-shew.
39. A Fishmonger.
40. A Beggar with a Monkey.
41. A Woman embroidering.
42. A Porter with Fire-wood.
43. A Furrier.
44. A Serpent-catcher.
45. A Miller.
46. A Viper-seller.
47. A Shoemaker.
48. A Cotton-clearer.
49. A Basket-weaver.
50. A Fisherman with a Scoop.
51. A Cap-maker.
52. A Female Peasant.
53. A Canister-maker.
54. A Boy with Vegetables.
55. An old Man polishing Crystals.
56. A Boschee*.
57. An old Woman twisting Cotton.
58. A Soldier.
59. A lame Beggar.
60. A Lady of Distinction in her Habit of Ceremony.

We have copied this enumeration not so much with the view of exhibiting the contents of this work, as for the sake of imparting to the reader an idea of the various trades and professions (which are mostly ambulant) existing among this wonderful people. The value of the engravings is augmented by

* A man who precedes and clears the way for a Mandarin of Distinction, when he goes abroad.

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the subjoined explanations, though in general they are shorter than we could have wished. As specimens of the merit of this part of the work, we shall extract various articles; beginning with the explanation accompanying the first plate, representing *a Mandarin of Distinction.*

'The dress of a Chinese is suited to the gravity of his demeanour. It consists, in general, of a long vest extending to the ankle: the sleeves are wide at the shoulder, are gradually narrower at the wrist, and are rounded off in the form of a horse-shoe, covering the whole hand when it is not lifted up. No man of rank is allowed to appear in public without boots, which have no heels, and are made of satin, silk, or calico. In full dress he wears a long silk gown, generally of a blue colour, and heavily embroidered; over this is placed a sur-coat of silk, which reaches to the hand, and descends below the knee. From his neck is suspended a string of costly coral beads. His cap is edged with satin, velvet, or fur, and on the crown is a red ball with a peacock's feather hanging from it. These are badges of distinction conferred by the Emperor. The embroiderd bird on the breast is worn only by Mandarins high in civil rank, while the military Mandarins are distinguished by an embroidered dragon. All colours are not suffered to be worn indiscriminately. The Emperor and the princes of the blood only are allowed to wear yellow; although violet colour is sometimes chosen by the Mandarins of rank on days of ceremony. The common people seldom wear any other than blue or black, and white is universally adopted for mourning.

'In their dispositions the Chinese are mild and humane, carefully avoiding every word or gesture which may betray either anger or any violent emotion of the mind. They entertain the highest reverence for their parents, and respect for the aged. They are enthusiastic admirers of virtue, and venerate the memory of such of their nation as have been celebrated for a love of justice and of their country. With this singular people, neither riches nor birth can ever establish the smallest claim to honours. Personal merit is the sole basis upon which any man can raise himself to distinguished rank. Talents and virtue are indispensably requisite for those in power; and where they are deficient, every adventitious or hereditary pretension is totally disallowed.'

As connected with literature, we shall now copy the account of the *Chinese Bookseller:* one of the most copious articles:

'The Chinese have practised the art of printing from time immemorial; but they use no press as the Europeans do. They carve their letters upon blocks of wood; and their paper, being very thin and transparent, will bear printing only on one side: hence every leaf is doubled, the fold being at the edge. They cover their books with a neat sort of pasteboard, of a grey colour; or else with fine satin, or flowered silk. Some are bound with red brocade, interspersed with gold and silver flowers: a manner of binding extremely neat and ornamental. Their books are lettered upon the cover.

'The common people have ballads and songs, inculcating chiefly the rules of civility, the relative duties of life, and maxims of morality.

The Chinese novels are amusing and instructive; they enliven the imagination without corrupting the heart, and are replete with axioms which tend to the reformation of manners by a powerful recommendation of the practice of virtue. Conscious that the political existence of a government depends on the proper regulation of the impulses of nature, the severest penalties are denounced by the Chinese code of laws against all publications unfriendly to decency and good order: the purchasers of them are held in detestation by the greater part of the community; and, with the publishers, are alike obnoxious to the laws, which no rank or station, however exalted, can violate with impunity. The greatest encouragement is given by this extraordinary people to the cultivation of letters. The literati rank above the military, are eligible to the highest stations, and receive the most profound homage from all ranks.

'The Chinese has no resemblance to any other dead or living language: all others have an alphabet, the letters of which, by their various combinations, form syllables and words; whereas this has no alphabet, but as many characters and different figures as there are words and changes.

'Some of the Chinese paper is made of cotton, some of hemp; other sorts are of the bamboo, of the mulberry, or of the arbutus, which latter is most in use. The inner rind, being reduced by maceration and pounding to a fluid paste, is then placed in frame moulds, and the sheets are completed by drying in a sort of stove.

'The ink, commonly called "Indian ink," is made of lamp-black, beat up in a mortar with musk, and a thin size. When brought to the consistence of paste, it is put into small moulds, stamping upon the ink what characters or figures are wanted; and it is then dried in the sun or air.

'The Chinese do not use pens, but pencils made with hair, particularly with that of the rabbit. When they write, they have upon their table a small piece of polished marble, with an hollow at one end to contain water; into this they dip their stick of ink, and rub it upon the smooth part, leaning more or less heavily, to proportion the blackness. When they write, they hold the pencil perpendicularly. They write in columns, from the top of the paper to the bottom, commencing on the right-hand side of the margin, and end their books where Europeans begin theirs, whose last page is with them the first.

'The paper, ink, pencil, and marble, are called "*Pau-tsee*," or, "*The four precious things.*"

Among the artifices practised by beggars in China, to attract attention and excite compassion, we find a plate and description of *a Beggar with a Dog*, 'which is taught to tread on the end of a light board, that, acting as a lever, raises a stone fastened to the opposite end. This stone then falls into a small wooden cup, and thus affords, in miniature, a representation of the mode of beating out rice from the husk. The man receives his alms in a wicker-dish.' The mendicants here also adopt a practice followed by other Asiatics, of taming and exhibiting tricks with live serpents. In a plate here

here inserted, is represented one of these miserable wretches, 'who carries a live serpent coiled round his neck; the greater part of which he will, for a very small reward, cram, head foremost, into his mouth, allowing any person present to draw it out by the tail. The editor affirms, from his personal knowlege, that this mode of begging, however extraordinary, is practised without the smallest trick or deception.'

In the description of the plate representing *a Woman preparing Tea*, we are told that;

'Tea (tchà) is always presented to a visitor in China, at whatever time of day he may arrive. It is served in porcelain cups with covers, and possesses, in its native clime, a peculiarly fine flavour and scent. It is never drank hot*, neither does a Chinese ever mix it with cream or sugar.

'There is a sort of tea named Pou-Yùl-Tchà, from its being cultivated near the village of Pou-Yùl, in the province of Yun-Nàn. The leaves of this are longer and thicker than the other sorts, and are rolled up with a viscous liquid into a kind of ball, and dried in the sun. This sort bears a good price among the natives; they cut the balls into pieces, and pour boiling water upon them. This tea is not of a very pleasant taste, but it is esteemed very wholesome. Two of its attributed virtues are the curing of the cholic, and the creating an appetite; but perhaps the essential virtues of tea consist in its being an innocent, refreshing beverage, which quenches thirst; and that, supplying the place of inflammatory liquors, the laborious Chinese porter relishes it equally with the most delicate European lady.'

The practice of physic, at least in its subordinate relations, seems to be carried on in rather a peculiar manner, according to the following description of *an Apothecary:*

'Itinerant apothecaries, and venders of drugs, are very numerous in China, who are occasionally either surgeons or physicians, and whose ignorance of prime causes is attended with the same mischievous effects as that of similar practitioners in Europe. The Chinese pretend to discover every disorder by the beat of the pulse, which their physicians feel in various parts of the body. They have much faith in the use of simples, which they recommend as specifics in most disorders. Their druggists have great shops furnished with medicines, and there are fairs where nothing but simples and remedies are sold.—In China, every body is allowed to practise physic: this privilege, whether granted or connived at by the government, multiplies quacks, of whom the vulgar entertain a very high opinion, and suffer accordingly. It is related, that great sagacity is displayed

* This practice, so different from the European mode, seems to merit our consideration. It is perhaps the *hot water* which produces the nervous debility attributed by us to tea.—The Chinese, on the contrary, drinks all his *wine* very *hot*.

by the Chinese in discovering whether a person has died a natural death, or in consequence of some violence, and this even after the body has begun to corrupt. The corps is taken out of the grave, and washed in vinegar. After this, a large fire is kindled in a pit dug on purpose, six feet long, three wide, and the same in depth; this fire is continually augmented, until the surrounding earth becomes as hot as an oven. The remaining fire is then taken from the pit, a large quantity of their wine is poured into it, and it is covered with a hurdle made of osier twigs, upon which the body is stretched out at full length. A cloth is thrown over all, in the form of an arch, in order that the steam may act on it in every direction. At the expiration of two hours this cloth is taken off; and, it is asserted, that if any blows have been given, they will appear upon the body, in whatever state it may be. The same experiment is extended even to bones stripped of their flesh; the Chinese assuring us, that if the blows have been so severe as to occasion death, this process causes the marks to appear upon the bones, although none of them may be broken or visibly injured.'

The practice of exhibiting the costume or dresses of different nations is far from being new. We have a book printed at Venice two hundred years ago, intitled, *Habiti Antichi et Moderni di tutto il Mondo. Di Cesare Vecellio: in Venetia* M.D.XCVIII. containing, in a multitude of wooden cuts, the dresses of all nations, with annexed explanations in Latin and Italian; and, since that time, many similar publications have issued from the press. Of late, works of this description have assumed singular elegance; and we do not believe that any are superior to that which is now before us. Indeed, for six guineas, the eye of taste and curiosity has a right to expect the gratification which it will here find. Mo.y.

Art. III. *An Account of the regular Gradation in Man*, and in different Animals and Vegetables; and from the former to the latter. By Charles White. 4to. pp. 146. 10s. 6d. Boards. Dilly. 1799.

We opened this volume with the expectation of finding some light thrown on a very curious subject of inquiry, but we have been greatly disappointed in the execution of the work. It consists chiefly of well-known passages, selected from books which are in the hands of every lover of natural history; and we are sorry to say that the author has been very unsuccessful in his attempts to add to the general stock of knowlege. Much of the preliminary matter relates, indeed, to a subject which no one will now contest with Mr. White. The distinction of natural objects into the three great classes of animals, vegetables, and minerals, is allowed to be arbitrary; and to be only a convenient arrangement for the purposes of perspicuity and celerity, in conversation or writing:—but, when

the

the author proposes to ascertain a *gradation* in those objects, we think that he misunderstands his own term. Gradation implies not only an approximation by similarity of appearances, or properties, but an approximation by equal degrees; yet Mr. White owns that 'the gradation from man to animals is not by one way, the person and actions descend to the orang outang, but the voice to birds.' (p. 39.) This is a descent *per saltum*, not by equal degrees; and here is an end, at once, of the object professed by the author in his title-page: since he there expressly mentions *regular* gradation; a phrase which we consider indeed as a pleonasm, but which places his meaning beyond all doubt. The first step, then, of this *regular gradation* below man is, according to Mr. White, a most irregular dispersion of the human qualities; for the voice certainly does not descend to *all* birds, nor to the largest and most perfect birds; and whoever would trace a gradation from man to the parrot must consult some other authority than the book before us.

Notwithstanding this unlucky stumble at the threshold, we still hoped to meet with some new information respecting the varieties of the human species, at least; and we read the chapters on this subject with particular attention. Mr. White supposes that he has discovered some circumstances which discriminate the African from the European, and which approximate him to quadrupeds. We shall omit the consideration of the long details which he has borrowed from Professor Camper and others, and shall confine ourselves to his own remarks; because the opinions which he has quoted have already undergone the decision of the public.

That the African 'seems to approach nearer to the brute creation, than any other of the human species,' is Mr. White's assumption; it remains to be seen by what proofs, drawn from personal observation, he has endeavoured to establish it. The foundation of his opinion was laid in the measurement of a single skeleton of a negro, in his possession: but this is a commencement of ill omen. The radius and ulna of this skeleton, he found 'to be an inch longer than in the European skeleton of the same stature;' from which mode of expression, it would seem that Mr. W. had merely compared a single skeleton of one nation, with a single skeleton of another; and from so slight a view, no solid conclusion would be formed by any person of a philosophic mind. Yet this seems to have been the basis of the author's theory. He tells us, indeed, that he afterward measured the arms of about fifty negroes, and, comparing them with those of several Europeans, found the fore-arms of the Africans longer: but he adds that he is

'informed of a negro skeleton in St. Bartholomew's Hospital, in which the radius and ulna are no longer than the medium of Europeans: *but as Africans, as well as Europeans, are liable to some variation in this particular, one or two exceptions have no force against the general inference.*' The latter part of this paragraph contains a complete refutation of the author's own theory. Professor Blumenbach, who has examined a great variety of human skeletons, asserts that every perfection attributed to the form of the European is to be found in that of the African. Mr. White may have met with deformed negroes, or with those who have been injured by hardships and poverty: but it appears to be as unjust to decide on the structure of a numerous nation from a few unfortunate specimens, as it would be to ascribe the form and qualities of the *Cretins* to all the inhabitants of the country in which they appear. Even on the coast of Guinea, considerable differences in the form and spirit of different nations are discoverable. Has Mr. White ever measured a Cormantin negro?

From these very scanty materials, the author proceeds to several general conclusions respecting the diversity of 'cartilages, muscles, tendons, skin, hair,' &c. between the negro and the European: but, though he undertakes to *shew* this variation, he admits that, with regard to the first three subjects, 'we are not in possession of a sufficient number of comparative anatomical facts to allow us to state much.' The same observation may be applied to the remaining points of supposed difference.

Respecting one instance of gradation, the state of the *clitoris* and *nymphæ* in African women, which the author has asserted, without any positive knowlege, we refer him and the reader to a chapter in *Sonnini's Travels*; which clears up the mistake long supported by former travellers, and adopted from them by Mr. White.

In treating of the *speech* and *language*, (which the author has thought proper to distinguish; we do not know why;) Mr. W. has unfairly applied the observations of travellers on the language of the Hottentots, to negroes in general. It would be equally improper to assert that we possess no good books on natural history, because a few bad writers have sometimes exposed themselves by attempting to compose works of that nature, without a competent knowlege of the subject. In p. 69, we are presented with an account of 'the manner in which the human voice and speech *is* * effected,' because, we are told, 'it is not to be met with every where:' neither, in-

* This is only one of several grammatical errors which we have observed.

deed,

deed, are the principles of spherical trigonometry, nor the art of dialling, 'to be met with *every where.*' We can direct our readers to a much more copious and satisfactory account of the formation of the letters in speaking, than they will obtain from Mr. White; we mean, the grammarian's lecture, in Moliere's *Bourgeois Gentilhomme;* or that of Mr. *Gruel*, in Foote's Commissary.

After having gone through this unsatisfactory detail, we find the author concluding, p. 83, that there is a *pretty regular gradation* from the European to the tribe of Simiæ. This is almost a *retreat* from the promised demonstration of a regular descent: but we must not confine the author too closely to his terms; for at p. 85, the descending gradation becomes retrograde, and we are again at a loss for his meaning; he thus expresses himself:

'6. That, in comparing the classes of mankind with each other, and with the brute creation, as in the second article,' [just quoted from p. 83.] 'there is a gradation also discoverable in the senses of seeing, hearing, and smelling, in memory, and in the powers of mastication, *but in a contrary order to that above stated, the European being least perfect, the African more so, and the brutes most perfect of all, in these particulars.*'

While we were puzzling ourselves to discover what could be the nature of a gradation which is *regular* on the face of the book, which is unequally divergent in p. 39, which becomes only *pretty regular* in p. 83, and which is *reversed* in p. 85, and must be traced backwards, like a witch's prayer; we turned again to the Preface for information, and there we found the following passage:

'The student must not, however, expect to find an uniform gradation in all the faculties and powers of different subjects; it frequently happens that an inferiority in one particular, is accompanied by a superiority in some other particular; so that the ascent or descent is *not always by equal, but often by irregular steps.*'

Where, then, is the alleged regularity of gradation? It is evident that there must be some mistake in this matter; and that the author should either have provided a new title-page for his book, or a new book for his title-page.

As Mr. White has so completely failed in establishing his avowed object, the remaining sections of his book become little interesting. They contain, indeed, nothing that is either new or important.——Some fragments, translated from a paper by Dr. Soemmering, are added; in which one of the paragraphs amounts to a reply, by anticipation, to Mr. White's book.

If we have spoken of this work with apparent severity, we rely not only on the justice of our remarks, but we must add

that

that an attempt to destroy the barrier between any set of human beings, however degraded, and the inferior animals, can serve no good purpose, either in politics or in morals; and the author's protest against the application of his doctrines would have availed little, if he had been able to substantiate them.

Fer.

ART. IV. *The Annual Anthology.* Vol. II. Crown 8vo. pp. 300. 6s. Boards. Longman and Rees. 1800.

SOME of the Antients made a distinction respecting the two summits of Parnassus, which has been lately overlooked. They supposed that one of them produced good, and the other bad verses. The elder poets, aware of this difference in the soil, took their station on Helicon, and profited accordingly: but the moderns, reckoning on the fertility of all parts of the hill, have imprudently attempted to cultivate its most unproductive regions. We fear that Mr. Southey and his friends have settled themselves among some of these heaths and morasses, and that their intended flower-garden will pay them with little else than weeds.

In our account of the first volume of this work, [M. Rev. for April last,] we undertook a close examination of this poetical parterre, and endeavoured to convince the proprietors that it would be conducive to their interest to cultivate more elegant plants: but, in this additional volume, we find the surface overspred with the *infelix lolium*, of narcotic and disgusting properties. We shall therefore take a much shorter view of the present exhibition of flowers, as we conceive that the soil is irreclaimable, and "*culturæ non patiens annuæ.*" (Hor.) Instead of characterizing every poem, we shall only notice those pieces which appear to possess merit; and this review will constitute an article of very moderate length.

In the rambling legendary tale of St. Juan de Gualberto, we observe two tolerably good stanzas:

'Slow sunk the glorious sun, a roseate light
Spread o'er the forest from his lingering rays,
The glowing clouds upon Gualberto's sight
Soften'd in shade,—he could not chuse but gaze;
And now a placid greyness clad the heaven,
Save where the west retain'd the last green light of even.

'Cool breath'd the grateful air, and fresher now
The fragrance of the autumnal leaves arose,
The passing gale scarce moved the o'erhanging bough,
And not a sound disturb'd the deep repose,
Save when a falling leaf came fluttering by,
Save the near brooklet's stream that murmur'd quietly.'

Mr.

Mr. Coleridge's *Recantation, or Story of the Mad Ox*, contains some humour, and just political satire. We would gladly have inserted it, but it has already appeared in some publications of the day.

We observe, in many parts of this volume, an emulation and perhaps an attainment of the manner of Peter Pindar: but there is still too much of the prosaic dialogue, of which we complained in our account of the former volume.—We extract the following short poem, as a good comment on Dr. Johnson's celebrated epigram on Miss Aston; which the writer before us however has not noticed:

'*The Fair Democrate.*

'The wish, that fills thy generous mind,
The Liberty of Human-kind,
I love;—and, as thy voice inspires
My Soul, I burn with Freedom's fires!
But, when I view those melting eyes,
The rude and hardy spirit dies;
Striking my pensive breast, I swear
That thou shalt reign despotic there;
Bend to thy charms the ready knee,
And, captive, sue not to be free
From chains, more dear than Liberty!'

The *Ode to the Duchess of Devonshire*, though by no means free from affectation, is pleasing on the whole.

It is scarcely worth while, perhaps, to mention a plagiarism of the strange writer who signs himself *Theoderit* in these volumes: but his '*Ode to a Pig, while his Nose* WAS BEING* *bored*,' resembles so closely a *jeu d'esprit* by Mr. Huddesford on the American War, published in his *Salmagundi*, that we can hardly deem the approximation accidental. No creatures, indeed, can be more cruelly *bored* than the readers of Theoderit, and they may well accost the object of his ode thus:

'Midst all thy ills, rejoice, O squeaking pig!
That thy free soul no alphabet confined;
Else, with the readers of this rhyming prig,
Thy loathing heart had wish'd that thou wert blind.
For howsoe'er by gimlet, or by awl,
Thy nice proboscis might be sharply stung,
We felt more anguish from th' affected drawl,
While thy encomiast's ode *was being sung*.

If these poetical florists should continue their annual exhibition, we hope that they will exclude, in future, their sow-

* Literally thus printed, in this elegant Anthology!

thistles

thistles and brambles. "Ill weeds grow apace;" and their luxuriance will not intitle the careless gardener to the approbation of good judges.

Fer.

ART. V. *A General View of the Agriculture of the County of Northumberland*, with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture. By J. Bailey and G. Culley. 8vo. pp. 209. 8s. Boards. Robinsons. 1800.

NORTHUMBERLAND may be considered as a mineral rather than an agricultural county; and if antideluvian longevity were now prevalent, we should anticipate most uncomfortable sensations of cold in some future winter, on perusing the information conveyed to us in this work, respecting the exhaustible state of the coals: for we are here told that, in two or three centuries, they will be so far wrought out, that the metropolis can be no longer supplied from this quarter. As, however, we do not expect to be classed with Methuselah, we shall keep a good fire, and leave our children's children to find elsewhere a substitute for Newcastle coal. To attend, then, to the particulars in the Survey before us; it appears that the County of Northumberland, together with those detached parts of the county of Durham called Norhamshire, Islandshire *, and Bedlingtonshire †, includes in its greatest length from north to south 64 miles, in breadth 48, and contains 1980 square miles, or 1,267,200 acres ‡; of which there are stated to be 450,000 mountainous and unfit for tillage, leaving 817,200 that may be cultivated by the plough. It is divided into six wards: its climate, in regard to temperature, is extremely variable; and its surface exhibits both strong and light soil.

Among the mineral productions, *coal* occupies the first place; and, as this is an interesting subject to a great portion of the kingdom, we shall lay before our readers a part of the curious detail respecting this substance. We pass over the cal-

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'* *Norhamshire* and *Islandshire* are situated at the northern extremity of the county of Northumberland, and comprehend a triangular space, the two sides of which are formed by the river Tweed and German Ocean, and the base the northern boundary of Glendale and Bambro' Wards; it contains about 72 square miles of well-inclosed cultivated country.'

'† *Bedlingtonshire* is situated at the south-east corner of Castle Ward, bounded on the east by the German Ocean, and on the north and south by the rivers Wansbeck and Blyth, and contains about 30 square miles.'

‡ We are not informed what is the population of this county.

culation

culation of the cost and charge on a ship load of coals containing 20 *keels* *, or 160 Newcastle chaldrons, delivered in the port of London; and extract only what relates to the actual state of the collieries, and their period of exhaustion.

'It has been asserted, that "*the coals in this county are inexhaustible.*" —Mr. Williams, in his Natural History of the Mineral Kingdom, is of a different opinion, and thinks it a matter of such importance as to deserve the serious attention of the Legislature.—Towards elucidating this point, it may be of some use to estimate what number of acres are wrought yearly in this county to supply the requisite quantity of coals: in order to accomplish this object, the thickness and number of workable seams of coal must be first ascertained; for which purpose we have been favoured with sections exhibiting the thickness and depth of the various strata, in some of the deepest pits in the county; which will not only be useful for the present purpose, but we hope will be acceptable to many of our readers, who are curious in researches of subterraneous geography.

'At St. Anthon's colliery (three miles east of Newcastle) the different seams of coal are as follow:

Seams.	Thickness of each seam. Ft.	In.		Depth to each seam. Yds.	Ft.	In.
1. Coal	0	6	—	34	0	6
2. Ditto	0	8	—	44	1	2
3. Ditto	0	6	—	66	1	8
4. Ditto	1	0	—	82	2	2
5. Ditto	0	6	—	94	0	8
6. Ditto	0	8	—	101	2	4
7. Ditto	0	8	—	108	1	0
8. Ditto	1	0	—	128	0	0
9. High Main Coal	6	0	—	152	0	0
10. Coal	3	0	—	193	0	5
11. Ditto	0	6	—	200	2	2
12. Ditto	1	6	—	219	2	5
13. Ditto	3	3	—	247	0	2
14. Ditto	3	2	—	256	2	8
15. Ditto	0	9	—	258	1	5
16. Low Main Coal	6	6	—	270	1	8

'In the above pit or shaft, which is nearly the deepest in the kingdom, there are no less than 16 seams of coal. But many of these,

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* To many persons, the information here annexed by way of note will be acceptable. 'A keel of coals is 21 tons 4 cwt. and contains 8 *Newcastle chaldrons*, so that each chaldron is 53 cwt.—A *London chaldron* (mark the difference!) contains 36 heaped Winchester bushels, and weighs on an average 28½ cwt. (according to the quality of the coals) which weights being nearly in the ratio of 8 to 15, it is always reckoned that 8 Newcastle chaldrons make 15 London chaldrons.' How came it to pass that the same word at Newcastle and London should denote such different quantities?

from

from their thinness, are not workable. The 9th, called the *high main coal*, and the 16th, the *low main coal*, are the two principal seams for affording quantities of coal, being together 12½ feet thick, and are those most generally wrought. But the 10th, 13th, and 14th, are all workable seams, and will afford considerable quantities of coal; the aggregate of the three making nearly 9½ feet thick; so that the total thickness of the workable seems in this colliery amount to 22 feet.

'In Montague Main colliery (three miles west of Newcastle) the different seams of coal are as follow:

Seams.	Thickness of each seam. Ft.	In.		Depth to each seam. Yds.	Ft.	In.
1. Coal	0	4	—	5	2	0
2. Ditto	0	6	—	44	1	0
3. Ditto	0	9	—	63	2	9
4. Benwell Main	5	3	—	69	1	10
5. Coal	1	0	—	79	2	10
6. Ditto	0	8	—	133	1	6
7. Ditto	3	4	—	137	1	10
8. Ditto	1	6	—	143	1	3
9. Ditto	1	3	—	147	2	2
10. Ditto	0	8	—	162	2	6
11. Low Main Coal	2	11	—	176	0	4
12. Lower Main Coal	2	10	—	199	2	10
13. Coal	0	6	—	226	0	10
14. Ditto	0	5	—	233	1	5
15. Ditto	0	3	—	241	1	10

'In this shaft there are 15 seams of coal, of which only four are workable, viz. the 4th, 7th, 11th, and 12th, making together 4 yds. 1 ft. 7 ins. of workable coal. If the medium be taken betwixt this and St. Anthon's, it will be nearly 6 yards thick of workable coal, from which may be formed

'*A calculation of the quantity of coal in an acre of ground, supposing the aggregate thickness of the various seams amount to 6 yards.*

An acre of ground contains - - 4840 square yards
which, multiplied by the thickness, - 6 yards,

gives - - - - 29040 cubic yards in an acre.

From which deduct ⅓ for waste, and the part or pillars necessary to be left in working - 9680

there remains - - - 19360 cubic yards to be wrought.

And as three cubic yards of coal, when wrought, afford a Newcastle chaldron,
therefore 19360 / 3 gives 6453 Newcastle chaldrons per acre.

'The

'The coals exported yearly from the rivers Tyne and Wear, with Hartley and Blythe, amount to about 825000 chaldrons, which, with the home consumption of the two counties of Northumberland and Durham, will make the quantity of coals raised yearly about 1000000 chaldrons.

And the chaldrons raised yearly 1000000 / divided by the chaldrons per acre 6453 } gives 155 acres nearly per year, cleared of coal 6 yds. thick.

'And by estimating the breadth occupied by the caking coals to be on an average 8 miles broad, and 25 miles long, in the two counties, we shall find there will be about 200 square miles, or 128000 acres, of coal proper for exportation.

Then the whole area 128000 / divided by the yearly consumption, - 155 } gives 825 years, the time before this space will be wrought out.

'But there are some reasons to think that a thickness of seam, equal to 6 yards, will not be obtained over an extent of 200 square miles; probably not more on an average than 4 yards; in which case, the coal will be exhausted in 550 years: and if the aggregate thickness of the seams to be obtained should prove only 3 yards, then little more than 400 years will be the term of continuance; but it is probable that, before the half of that time be elapsed, the price to the consumer will be considerably increased, from the increased expence of obtaining them, and the increased length of carriage from the pits to the river. This last, we presume, may be reduced in some situations, by adopting canals instead of waggon-ways, which, we have often wondered, have never yet been attempted.

'From the above investigation, it appears that Mr. Williams's apprehensions are not so chimerical as have been represented; how far it may be right for the legislature to interfere, we leave to the consideration of those more conversant in political speculations.

'Of the coal found all through Bambro' ward, Islandshire, and those parts of Glendale ward east of the river Till, the seams are very thin, mostly from 1 to 3 feet thick, and of a very inferior quality, yielding a great quantity of ashes, and neither caking in the fire nor burning to a cinder: they are used only for home-consumption, and for burning lime; for the latter purpose they are well adapted, by their property of neither caking nor burning to a cinder; and it luckily happens, that through all this district, the coal and lime are generally found together; a circumstance which greatly facilitates and lessens the expence of burning lime.'

Next to the collieries, this county is famous for its salmon fisheries; of which the following brief notice is taken:

'The Tyne and Tweed have been long celebrated for their salmon fisheries: in the latter a rent of 800l. a year is paid for a fishing of 200 yards in length, near the mouth of the river; and the same rent is paid for other two fishings above the bridge, not more than 250 yards in length each. The fish taken here are, the salmon, bull-trout, whitling, and large common trout, and nearly the whole of them sent to London; in the conveyance of which, a great improve-

ment has taken place of late years, by packing them in pounded ice; by this means they are presented nearly as fresh at the London market, as when taken out of the river. For the purpose of carrying them, and keeping up a constant and regular supply, vessels called smacks sail three times a week, and being purposely constructed for swift sailing, frequently make their run in 48 hours. These vessels are from 70 to 120 tons burden; on an average 12 men are employed in each vessel, and make about 14 voyages in a year; and not less than 75 boats, and 300 fishermen, are employed in taking the fish in the river Tweed.'

Estates vary from 20l. to 40,000l. yearly rental; and the annual value of the landed property (which is mostly freehold,) is set at 605,000l. The farms are let at from 50l. to 4000l. per annum; and the agricultural profession appears to be in the highest esteem:

'The character of a farmer is here so respectable, that gentlemen who possess landed property from 500l. to 1500l. a year, think it no debasement to follow the profession; and so high a name have many of the farmers obtained, for their superior knowlege in rural affairs, that they are seldom without pupils from various and distant parts of the kingdom, with whom they have very handsome premiums *.—Amongst the present pupils may be reckoned the son of an Earl, and the son of a Baronet;—who, from their abilities, attention, and anxious readiness to learn and work at every operation, we hope will do credit to the profession, and render the most essential services to their respective districts.'

As this Report is drawn up according to the plan laid down by the Board of Agriculture, it contains information under the usual heads of *Implements—Inclosures—Arable Land—Grass—Improvements—Rural Economy—Political Economy*,—and *Miscellaneous Observations*: but we cannot follow the Reporters through details of practice which would be interesting only to the agricultural reader, and which they have given with all possible conciseness.

A map and plates (representing *implements*, *cattle*, and different breeds of *sheep*) embellish this volume: but the explanation of provincial terms is a more material circumstance, to which the gentlemen employed in exploring other districts have not sufficiently attended. We are obliged to Messrs. Bailey and Culley for their care in this respect; and we shall dismiss them from our court with general commendation. We are by no means of opinion, however, that the scheme recommended at the conclusion of their work, of large *Public Farms*, in every county, would be so conducive to the advancement of agricultural knowlege and to the public benefit as they imagine. Such *Public Farms* would soon become mere jobs or play-things. The

'* Generally 100l. per annum.'

improvement

improvement of the Science of Agriculture requires the attention of sensible practical men: but there is no occasion for the expenditure of vast sums in national experiments. Moo-y.

Art. VI. *A Letter to the Right Honourable Lord Somerville,* one of the Lords of his Majesty's Bedchamber, and late President of the Board of Agriculture, with a View to shew the Inutility of the Plans and Researches of that Institution, and how it may be employed in others more beneficial. With Remarks on the recent Communications of the Board, and a Review of the Pamphlets of Arthur Young and William Brooke, Esqrs. upon the present high Price of Provisions. By a Society of Practical Farmers. 8vo. pp. 141. 3s. sewed. Cawthorn. 1800.

As discussion is that collision of minds by which the sparks of truth are often excited, we are always desirous of promoting the operation of this mental flint and steel, provided it be used with politeness and good temper. The authors (perhaps only author) of this letter term themselves 'plain blunt-speaking men;' and had they been only this, since they evince a competent knowlege of the subjects of which they profess to treat, their observations might have been thankfully received by the Board of Agriculture, as well as by the public: but there appears a degree of acrimony against the Board, and particularly against its Secretary, which will probably lead to the suspicion that the pamphlet before us partly originated in narrow and interested views. Certainly, *a Society of Practical Farmers* has here employed an able advocate for them; and under their directions and instructions, he has offered to the public some judicious and important observations: but we are of opinion that his attack on the Board of Agriculture is intemperate. Allowing that the Board has been ill conducted, it cannot be said to be 'a self-created institution;' (p. 125,) and though ~~persons had~~ it may have hitherto disappointed the expectations which some ~~may~~ have persons had formed respecting the benefit resulting from it, it cannot be pronounced to have been either inactive or unprofitable. At present, it must be considered as in its infancy: but it has laid a good foundation for future operations, by obtaining surveys of the respective counties of England and Scotland; and though it may not have been universally fortunate in the persons whom it has employed, or though the *Reports* contain numerous errors, (which all persons who consider the nature of such undertakings will pardon,) it is confessed that the Board has roused a spirit for agricultural improvements, from which future advantages may be reasonably expected. We pretend to no knowlege of the component parts of this institution, nor of the secret views of Ministers in its formation; if it be made

a jobb, and an engine of influence, it ought, as far as this charge extends, to be reprobated: but, while its publications manifest a desire of acquiring and diffusing that kind of knowlege which has an evident tendency to bring into general action the energies of the country, we would not pronounce any hasty censure on it. May not expectation be exorbitant, and condemnation premature? If the views of the Board be commendable, is it to be reprobated for mistakes? If it has accomplished some things, and is progressive in its labours, are we rashly to censure it because it has not done every thing?

It cannot be supposed that a Board of Agriculture should be active in improvements; it can only be considered as a means of stimulating inquiry, and of promoting the diffusion of knowlege, like the Philosophical Board called the Royal Society. Some may ask, of what use has the Royal Society been to the country? Has it adopted any system of philosophy? No. It professedly avoids all adoption, and contents itself with communicating to the public, in its Transactions, the results of individual inquiry; and with giving premiums to those who produce the most valuable papers. A similar principle should govern the Board of Agriculture. It should, however, like other Societies, publish a list of its Members; and, in order to be useful, it should be removed from ministerial interference. If it be not, a ground of complaint may exist.

If these *Practical Farmers* are of opinion that they can assist the Board of Agriculture with hints which may be of use to the public, and direct its attention to matters hitherto overlooked, they are to be commended for offering them: but this should be done in at least a civil manner. Opposed to the inquiries and speculations of Societies formed of Gentlemen and Men of Science, we are always happy to see the observations and reflections of practical men; and in this light the Letter before us is valuable.

The *Farmers* thus state their disappointments, and inform the Board of the particular subjects which they supposed would first have invited its attention:

'As to the too wet state of particular districts.
'The breaches of banks and overflowing of rivers.
'Oozings of springs.
'The soke of internal water.
'Overflowing of water from higher lands.
'Rain water retained in stiff soils.
'Low lands subject to be overflowed by the sea.
'Injurious attempts at partial drainage in large districts.
'Injuries sustained by the proprietors of different districts from not classing and incorporating themselves for the purposes of general and particular benefit.

'Delay

'Delay of improvement in not gaining land from the sea, and partial washes at the mouths of rivers.

'Injuries which proprietors of marshes sustain in dry seasons for want of supplies of fresh water.

'Present plan of driving fat oxen 150 miles to be slaughtered for the Navy.

'The general want of drainage of large districts.

'The neglected state of his Majesty's forests.

'Injurious plan of leasing the Crown Lands at high rents.

'Present plan of inclosing common fields attended with unnecessary expences.

'The same with commons and wastes.

'Standing orders of the Houses of Parliament.'

Sensible remarks are annexed, which we hope will be regarded. A General Inclosure Act, it is said, could it be obtained, would be unnecessary; all that is wanting is to exonerate Inclosure Bills from the enormous fees to which they are subject, in passing through the two houses.

The observations on the present high price of provisions discover knowlege of the subject, while they are in some respects an apology for the farmer. This evil is principally referred to the war. It is remarked that, while Mr. Young, in writing his "Question of Scarcity plainly considered *," must have revolved in his mind all the material causes of the present high price of corn, it is very extraordinary that he should not have adverted to that great waste of provisions for the sustenance of man which must frequently happen, when 'a great insulated nation is at war with several other powers; and, as respects the condition of this country at the present moment, a very extraordinary degree of waste of food for man and beast must have happened in the late unsuccessful invasion of Holland, as well as in every other expedition undertaken by this country, and in the supply of foreign garrisons. He should have reflected also, that by the unprecedented increase of both our Army and Navy, there has been a greater number of inhabitants, than at any former period, subsisting on the productions of the soil, without contributing in the smallest degree towards its cultivation.'

While the dearness of provisions is attributed to the war, is it not strange that these farmers should intimate that, if a proper attention had been paid in due time (we conclude that they mean by the Board) to the objects pointed out in this letter, the words *Scarcity of Provisions*, without monopoly, could not now be in the mouth of an Englishman? p. 131.

* See M. Rev. N. S. vol. xxxi. p. 440.

These *Practical Farmers* do not write in character, when they oppose the idea thrown out in most of the agricultural Reports composed for the consideration of the Board, that tithes taken in kind are an obstacle to improvement; and when they discountenance the plan of commutation, they moreover display an expansion and cultivation of mind not usual with *Practical Farmers*, in their statement of the superior and permanent advantages derived to a country from agriculture, compared with those which result from commerce. Their remarks on this subject are so good, that we cannot refrain from transcribing a part of them:

'Happy would it be for Britain, if the baneful predominant spirit for foreign commerce and colonization were somewhat restrained, and a portion of the capital and industry employed in it were diverted to the cultivation of the soil, and to the amelioration of the condition of its inhabitants, before it is too late to avert the impending evil.

'Trade, like its element the sea, has a certain pitch above which it never rises in the highest tides; and it begins to ebb whenever it ceases to flow; and always recedes in one place in proportion as it gains in another. It would be wise, therefore, in this country to examine with a discriminating eye whether or not its commercial tide has arrived at its utmost height.

'To be convinced of the fluctuation and instability of commercial greatness, we have only to take a retrospective glance of the history of Tyre, Carthage, Athens, Syracuse, Agrigentum, Rhodes, Venice, Florence, Lisbon, the Hans-Towns, Antwerp, and Holland. We shall there find, that the prosperity and the wealth of each declined when a rival arose; and in proportion as other states became their own carriers, the tides of these ebbed in succession, to flow no more. Their great opulence, on which alone depended their existence, excited other nations to their conquest; while the consequent luxury and dissipation of the inhabitants, by weakening their attachments and enfeebling their characters, hastened and facilitated their final destruction. Agricultural pursuits, on the contrary, not only invigorate the body and mind, but foster and preserve local attachments, and incite gratitude to that soil to which we are taught to trust for the comforts of life.'

As we appear at present to be fascinated by the splendor of commerce, we may not be pleased with having it suggested to us that it is a very transient pageant: but, at all events, let us not depend too much on blessings which, if they come at all, must *float to us*, but endeavour to make the *soil of Britain* adequate to the sustentation and comfort of its inhabitants.

Moo-y.

ART. VII. ΕΥΡΙΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ. *Euripidis Phœnissæ, ad fidem Manuscriptorum emendata, et brevibus notis emendationum potissimum rationes reddentibus instructa.* In usum studiosæ Juventutis. 8vo. pp. 128. Wilkie, Londini. 1799.

WHEN it is recollected that three Greek plays have been edited by Prof. Porson in less than three years, it will surely be granted that he has deserved well of the literary world. We can with pleasure inform the laborious student, and the sagacious scholar, that they will find ample materials in the notes on the *Phœnissæ*, to reward them for the trouble and time which they may bestow in a perusal; since the same accurate learning, and the same minute diligence, will be observed in them, which we have commended so frequently in the articles relative to the Greek Professor's edition of the Hecuba and Orestes.—We do not, at present, feel inclined to retract the smallest particle of these commendations, from having lately perused the preface and notes which *Godofred Herman* has presented to the learned, in his recent publication of the Hecuba, at Leipsic, 1800. We are obliged to M. *Herman* for his civility, in general, to our reviews of Mr. Porson's Plays and Mr. Wakefield's Diatribe; and we are pleased at finding our decisions, on various points, farther established by this learned foreigner's observations: but we must recommend to him more caution and more politeness in his remarks, when he differs from Mr. Porson or from others. The language of criticism ought to be the language of a scholar, and of a gentleman.

It is not now our intention to enter into a complete examination of the notes on the Phœnissæ: but we shall give a few specimens.

V. 5.—— Κάδμος ἡνίκ' ἦλθε γῆν.

'*In fine hujus versus Aldus addit* θεῶν, *quæ vox unde irrepserit, nescio. Alibi tamen eam abundare vidi. In fragmento Pirithoi, ubi vulgo legitur,* Σὲ τὸν αὐτοφῦη, τὸν ἐν αἰθερίῳ Ῥύμβῳ πάντων φύσιν ἐμπλέξανθ', *habet σὲ τὸν αὐτοφῦη, πάντων θεῶν αἰθέρα ῥόμβῳ Scholiastes Apollonii Rhodii IV.* 144. *Ex Hippolyto* 1139. (1143. *Musg.*) θεᾶς *recte ejecit Brunckius; quanquam ne sic quidem iste locus perpurgatus videtur. Sed sæpius deest hæc vox, quam redundat. Androm.* 270. ἄκη βροτοῖς θεῶν ἐγκαλαστῆσαί τινα, βροτοῖσιν *tantum habet editio princeps. Sophocl. Philoct.* 992. θεούς προλείνων, τοὺς θεοὺς ψευδεῖς τίθης, *secundum* θεοὺς *omittit Aldus. Aristoph. Pac.* 938. ὡς πάνθ' ὅσ' ἂν θεὸς θέλῃ, κἠ τύχη καλορθοῖ, *Aldus et utraque Juntina omittunt* θεὸς, *sed præbent Scholiastes et Suidas* v. πάνθ' ὅσ' ἄν. T. III. p. 18. *In Sophoclis Oed. C.* 1623. *ubi nunc legitur,* φθέγμα δ' ἐξαίφνης τινὸς Θώϋξεν αὐτὸν, *legendum est,* φθέγμα δ' ἐξαίφνης τινὸς Θεῶν ἐθώϋξ'. *Contra in Nostri Herc. Fur.* 310. ὃ χρὴ γὰρ οὐδεὶς μὴ θεῶν θήσει πολέ. *Quæ nemo, opinor, intelligit. Lege,* ὃ χρὴ γὰρ οὐδεὶς μὴ χρεὼν θήσει ποτέ. *Tragicus apud Plutarch. Cons. ad Apollon, p.* 103. *B.* τὸ τοι χρεὼν οὐκ ἔστι μὴ χρεὼν ποιεῖν

ποιεῖν. *In proximo versu* Φοίνισσαν ἐναλίαν χθόνα Tyrum insulam *interpretatur Scholiastes.*'

V. 511. Νυν δ' ὄυ' ὅμοιον οὐδὲν, οὐ ἴσον βροτοῖς,
Πλὴν ὀνόμασιν·——

'512. ὀνομάσαι *omnes edd. et MSS. Edidi* ὀνόμασιν, *quod cum sine ν, ut passim fit, scriberetur, facile mutari potuit.* λόγος *et* ἔργον *quoties opponantur, præsertim a Tragicis, nemo ignorat. Neque raro* ὄνομα *et* ἔργον, *ut Orest.* 448. ὄνομα γὰρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι. *Iph. A.* 1121. τοῖς ὀνόμασιν μὲν εὖ λέγεις, τὰ δ' ἔργα σου Οὐκ οἶδ' ὅπως χρή μ' ὀνομάσασαν εὖ λέγειν. *Sed hoc vitiosum in hac oppositione alicui fortasse videatur, quod in altero membro nomen est plurale, in altero singulare; in altero additur articulus, in altero omittitur. Verum tales minutias non curiose sectantur Tragici. Sophocl. Elect.* 59. τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανὼν Ἔργοισι σωθῶ. *Ibi quidem* λόγοισι *citat Eustathius ad Od. Λ. p.* 1701, 63. (459, 24.) *sed* λόγῳ *retinent Eumathius IX. p.* 363. *Suidas* v. τί γάρ με. *Oed. C.* 1187. τά τοι καλῶς Εὑρημέν' ἔργα, τῷ λόγῳ μηνύεται. *Utrumque negligit Oed. C.* 782. λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισιν κακά. *Euripides Androm.* 264. τοιόνδ' ἔχω σου δέλεαρ· ἀλλὰ γὰρ λόγου Κρύψω, τὸ δ' ἔργον αὐτὸ σημανεῖ τάχα. *Troad.* 1241. τλήμων ἰατρὸς, ὄνομ' ἔχουσα τἄργα δ' οὔ. *Ovid. Amor. I.* 12, 27. Ergo ego vos REBUS duplices pro NOMINE sensi.'

V. 866. Κόπῳ παρεῖμαι γοῦν', Ἐρεχθειδῶν ἄπο.

'866. πάρειμι *Ald. et pars codicum. Sed* πάρειμαι *Grot.* παρεῖμαι *Schol. et decem minimum MSS.* Ἐρεχθειδῶν *quod recte dederat Aldus, editiones quædam in* Ἐρεχθειδᾶν *et* Ἐρεχθιδᾶν *corrupere. Pro* γοῦν *quod habent Aldus et major pars codicum,* γῆς *præbent Cant. et alius Kingii (non enim optimus, ut ipse vocat)* ~~γῆς~~ *M. R.* γὰρ *Grot.* κόπῳ παρεῖμαι *bene illustrat Valckenærius e Bacch.* 634. κόπου δ' ὕπο, Διαμεθεὶς ξίφος, παρεῖται *pro* γοῦν *conjicit* γυΐ'. *Habuit ante oculos, quod quærebat. Codicum enim lectio sana est, modo elisionis notam apponas;* γοῦν' genua. *Neque ratio fingi potest, cur Tragici hac forma abstinuerint, cum libenter* γούνατα *adhibeant. Si Medeam olim edidero, editionis primæ lectionem* 325, μὴ πρὸς σὲ γούνων, *restituam. Porro* γοῦνα *occurrit in choliambo Phœnicis Colophonii apud Athenæum VIII. p.* 359. *F.* καὶ μητρὶ κούρην εἰς τὰ γοῦνα κατθείν. *Occurrit etiam* γοῦν' *elisum in illustri Empedoclis loco de divina natura apud Ammonium in quarto de interpretatione G.* vii. 1, 19. *ed Ald.* 1503. *fol.* 199. *ver. sed.* 1545. *Locum integrum inde correctius adscribam, quam prout ex Tzetze Chil. XIII.* 81. *H. Stephanus dedit in Poësi Philosophica, p.* 30. Οὔτε γὰρ ἀνδρομέῃ κεφαλῇ κατὰ γυῖα κέκασται, Οὐ μὲν ἀπαὶ νώτων γε δύο κλάδοι αἴσσουσιν, Οὐ πόδες, οὐ θοὰ γοῦν', οὐ μήδεα λαχνήεντα, Ἀλλὰ φρὴν ἱερὴ καὶ ἀθέσφατος ἔπλετο μοῦνον, Φροντίσι κόσμον ἅπαντα καταΐσσουσα θοῇσι.'

V. 986. ——τῆσδ' ἀπαλλαχθεὶς χθονός.

'986. ἀπαλλαγεὶς *Ald. Asperas et antiquas formas adamarunt Tragici, ideoque aoristos priores prætulere. Sic habet* ἐθρέφθην *Noster Hec.* 355. θρεφθῆναι *ex eadem fabula* 600, *et* κρυφθεὶς *ex Orest.* 42. *citat Eustathius ad Il. E. p.* 519, 41, 44. (393, 27. 29.) θαφθεῖσι, *quod ex Herodoto ibidem memorat, invenies VII.* 228. ἐθάφθη *Simonidi restituendum pro* ἐκάμφθη *apud Athen. III. p.* 125. *D. In loco supra ex Hecuba laudato* τραφῆναι *habent*

habent J. N. et in textu R. sed hic θρεφθῆναι *pro* v. *l. Duo MSS. Herodoti II.* 81. ταφῆναι *pro* θαφθῆναι. *Recte, igitur,* ἀπαλλαχθεὶς *ex pluribus MSS. reposuit Valckenærius, sed successu paullo confidentior factus, e Tragicorum reliquiis infelicem illum aoristum extirpare conatur. Et hoc quidem per metrum fieri potest in Æschyli Agam.* 344. *et Sophoclis Antig.* 428. (422.) *quid autem faciet Æschyli Prom.* 749. ἀπηλλάγην; κρεῖσσον γὰρ εἰς ἅπαξ θανεῖν *Male etiam affirmat, ne semel quidem* ἀπαλλαγεὶς *aut* ἀπαλλαγῆναι *apud Nostrum inveniri, cum* ἀπηλλάγης *exstet in Androm.* 593. *quanquam et illud sine metri jactura mutari poterat. Sed quomodo factum est, ut duo loca hujus ipsius fabulæ* 601. 1424. *præterviderit?*'

V. 1150. Ταῖς δ' ἑβδόμαις ——

'1150. ταῖς δ' ἑβδόμαις. *De septem Thebarum portis, quinque præcipui auctores, Æschylus, Euripides, Apollodorus, Pausanias, Statius, (Hygini enim nullam rationem habemus) non omnino eadem tradunt. Maxima est in Apollodoro difficultas, qui inter Ogygias portas et Oncaïdas diserte distinguit. Oncaïdas et Ogygias easdem portas vocari auctor est Hesychius.* Ὄγκας· Ἀθήνας. ταὺς Ὠγυγίας πύλας λέγει. *Oncaïdas memorat Æschylus, non Ogygias; Ogygias, non Oncaïdas Euripides, Pausanias, Statius. Quas omittit Apollodorus, Nëitas, ceteri omnes habent. Quid si ponamus Apollodorum scripsisse primo* ταὺς Ὠγυγίας ἢ Ὀγκαΐδας, *deinde* ταὺς Νήϊτας *suo loco, sed* Ὀγκαΐδας *omissum postea in margine repositum, sede sua alterum illud expulisse. Porro Hebdomæ non sunt proprium portarum nomen, sed Æschylus et Euripides, sex portis jam nomine designatis, ultimas commemorare supersederunt. Scholii, quod supra citavi ad* 1148, *reliqua sunt hæc:* τινὲς δὲ φασὶ ταὺς εὐδόμους πύλας τῆς Βοιωτίας καλεῖσθαι, ἀπὸ Βοιωτοῦ, τοῦ Ποσειδῶνος καὶ τῆς σοφῆς Μελανίππης ἀφ' οὗ πᾶσα ἡ Βοιωτία ἐκλήθη. *Lege* ταὺς ἑβδόμας πύλας Βοιωτίας καλεῖσθαι. *His positis, portarum nomina sic distribuo.* 1. Προιτίδες. 2. Ἤλεκτραι. 3. Νῆϊται. 4. Ὀγκαΐδες ἢ Ὠγύγιαι. 5. Βόρραιαι ἢ Ὕψισται ἢ Βοιώτιαι. 6. Ὁμολωΐδες. 7. Κρηναῖαι ἢ Διρκαῖαι.'

V. 1373. πῶς καὶ πέπρακται διπτύχων παίδων φόνος;

'1373. καὶ πῶς *Edd. omnes ante Valckenærium, et sic K. R. fortasse et Leid. sec.* πῶς δὲ *Flor. unde edidit Valckenærius,* πῶς δή. *Sed glossa est istud* δὲ, *ut liquet e C. ubi superscriptum est. Ceteri codices magno numero,* πῶς καὶ, *Bodleiani, C. Cant. D. J. L. M. De membranis silet Brunckius, qui tacite edidit* πῶς δή. *Eo nomine* καὶ πῶς *vitiosa est lectio, quod objicientis fere est vel contradicentis, ut modo* 1367. *Sensus est,* Dic præterea quomodo. *Ita solet copula interrogativis* τίς, πῶς, ποῖ, ποῦ, ποῖος *postponi. Hec.* 519. πῶς καί νιν ἐξεπράξατ'; ἆρ' αἰδούμενοι; 1055. ποῖ καί με φυγᾷ Πτῶσσουσι μυχῶν; *Alc.* 846. ποῦ καί σφε θάπτει; *Aristoph. Pac.* 1288. τοῦ καὶ ποτ' εἶ; *Sophocl. Aj.* 1290. ποῖ βλέπων ποτ' αὐτὰ καί θροεῖς; *Trach.* 339. τί δ' ἐστὶ, τοῦ με τήνδ' ἐφίστασαι βάσιν; *Vertit Brunckius;* Quid est vero? cur meum sistis gradum? *Quem sensum vereor ut verba admittant. Prima Scholiorum editio,* τοῦ κε τήνδ' ἐφίστασαι (*non* ἐφίστασθαι, *ut Brunckius*) βάσιν. *Lege igitur et distingue,* τί δ' ἐστί; τοῦ καὶ τήνδ' ἐφίστασαι βάσιν; *Nonnunquam inter primam vocem et* καὶ *interponunt* δὲ, *ut Hec.* 1191. τίνα δὲ καὶ σπεύδων χάριν Πρόθυμος ἦσθα; *Androm.* 396. τί δέ με καὶ τεκεῖν ἐχρῆν; *Iph. A.* 1202. τίς δὲ καὶ προσβλέψεται Παίδων σ' ὁτων ἂν προθέμενος κτάνῃς τινά; *Sophocl. Antig.* 1314. ποίῳ δὲ καὶ πελύσατ' ἐν φοναῖς τρόπῳ; *Atque hæc sufficient ad vindicandum Hippol.* 92. Οὐκ οἶδα· τοῦ δὲ καί μ' ἀνίστορεῖς πέρι; *Quem imperite sollicitavit Brunckius.*'

It would be an easy and indeed a pleasant employment to extend these quotations: but they must suffice; as they will readily allure the critical reader to peruse the tragedy of the *Phœnissæ* by Euripides, thus accompanied by the notes of Mr. Porson.

D.r C.B....y

ART. VIII. *The Sovereign.* Addressed to his Imperial Majesty Paul **Emperour of all the Russias.** By Charles Small Pybus, M. P. One of the Lords Commissioners of the Treasury. Folio. pp. 60. Price 1l. 1s.; or with a Portrait, 1l. 11s. 6d. White. 1800.

THE inventive genius of modern times appears with peculiar lustre in that new species of the *sublime*, of which the magnificent poem before us is an astonishing example. The gigantic types, the folio wove-paper, and the awe-inspiring portrait, like the

"*Vultus instantis tyranni,*"

have superseded the old rules of Longinus, and have forced admiration from the appalled beholder, even before he reads. Mr. Pybus is certainly "as tall a poet of his hands," as any wight that has issued from the press within our memory; and he may vie for title-page, print, and margin, with the first of our bards. When, however, we have bestowed this praise on his work, we have exhausted every source of panegyric; for his verses are formed only to be viewed, not to be perused: his poetry is so like a picture, (according to the Horatian precept,) that it will not bear the near approach of the eye.

The happy alliteration resulting from the title, *a Poem to Paul, by the Poet Pybus*, reminds us of a Latin work intitled, *Pugna Porcorum, per Publium Porcium, Poetam.*—Though this work is addressed to the Emperor Paul, it is, with inimitable dexterity, dedicated to our own King. This is a flight of courtly wit, which perhaps will never again be attempted; and the amazing resemblance which Mr. P. has asserted between the illustrious personages, to one of whom he *addresses* his *address* to the other, will be ranked by posterity among the most unexpected discoveries of the present age.

To compress the shining lines of Mr. Pybus into our narrow and unadorned pages is (like translating Virgil) to lose all the beauty of the original: but we shall endeavour to gratify our friends in the country with a specimen of this state-performance, in the address to Peter I. and his ill-fated descendant:

'Illustrious shade! O! could thy soul infuse
Its faint resemblance in the anxious Muse,

Then

Then, in sublimer song her voice should raise
Strains less unequal to her Hero's praise.
But what at last avails the poet's fire?
Vain are his honours, and his boasted lyre:
Vain is the laurel that adorns his brow:
Vain are his numbers: nor can all bestow,
But from their deathless theme alone receive
The fame, not e'en Mæonides could give.
Since then establish'd glory thus defies
The pow'r of poesy, that never dies;
How much more vain are offerings alone,
Compos'd of perishable brass and stone,
Though quarries were consum'd and millions spent,
When the whole empire forms one monument.
'And thou, ill-fated Prince, whom discord gave
An early victim to misfortune's grave,
Whate'er thy frailties were, (and, who has none?)
Amply thy greater virtues shall atone,
Whose heralds on the wings of mercy crost
The trackless deserts of Siberian frost.
Thee, coward cruelty in horrours dight,
And mean suspicion that avoids the light,
And persecution with tormenting flame,
Shall ever execrate, and hate thy name;
While freedom's gratitude and pity's tear
Shall drop a tribute on thy mournful bier.
But Heaven will'd! nor let thy realms deplore
The mix'd event, that left one PETER more.'

This *other Peter*, it seems, means the late Empress; who, by a poetical licence which can only be derived from royal authority, is here invested with the name of her husband. Perhaps Mr. Pybus had been thinking of a passage in Shakspeare:

"And if his name be *George*, I'll call him PETER."

In truth, the author seems liable to mistakes of this kind; for we observe that some of his couplets terminate with words which have not even so much affinity with each other, as that which subsisted between Peter and Catharine;—

"Rhymes, like Scotch cousins, in such order plac'd,
The first scarce claims acquaintance with the last."

Considered in its political relations, Mr. P.'s work is not less unfortunate than in its literary station. After the high and splendid hopes of curbing France which are held out in the poem, comes a dolorous prose-epilogue to inform us that the glory of Europe is blasted, and that the *Emperour* has withdrawn his troops!—Subsequent occurrences have lamentably deepened the gloom of this disappointment; and we sincerely

condole with Mr. Pybus on the ungracious return which this *Northern Mecænas* has made to the *British Treasury*, both for *its solid pudding and its empty praise* *.

Fer.

ART. IX. *Elements of Botany.* Illustrated by Sixteen Engravings. By John Hull, M. D. &c. &c. Manchester. 2 Vols. 8vo. 18s. Boards. Bickerstaff. 1800.

WE have pleasure in announcing to our readers the appearance of this publication; which, if we be not much deceived, will tend to enlarge the boundaries of natural history, and to supply what has long been to British botanists one of their most important *desiderata*. Though some objections may be made, yet, considered with respect both to the plan and the execution, it displays much knowlege of the subject, and promises to be of very extensive utility. As its contents, however, from the nature of the objects which it embraces, are necessarily multifarious, it would be an endless task for us to indulge in extracts, or in the more minute species of criticism; and the most that can be expected from us is to give the outline of the author's design, referring to the work itself those who wish for more particular information.

In an able preface of 33 pages, Dr. Hull brings us in some measure acquainted with his plan, makes a few observations on the Botanical language which he employs, and very successfully combats the alterations in the Linnéan system first suggested by Thunberg, and since adopted by many eminent botanists; among whom is to be reckoned our late worthy countryman Dr. Withering. We wish that our limits would allow us to enter on a consideration of each of these points separately: but such an attempt would require too much space; and, indeed, Dr. Hull has (with very few exceptions) adopted the language recommended by Professor Martyn, in his letter on that subject, published in the first volume of the Linnéan Transactions. With regard, also, to Linné's own classes, the botanical world looks up to Dr. Smith with hopes that, when his leisure permits, he will favor us with a complete justification of their original distribution.

Dr. Hull begins with an introduction to the Linnéan system; explaining first what botany is, then defining the parts of a plant, and afterward briefly treating of the Classes, Orders, Genera, Species, and Varieties. This division is followed by

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* "Weigh solid pudding against empty praise." (*Pope.*) The Imperial Balancer seems to have placed both in one scale, and to have counterpoised them with some other commodity, which has made our offerings kick the beam.

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an account of the different methods employed in the formation of an herbarium; to which succeeds a definition of the terms used by most writers on the subject, with a particular explanation of those that are found in Hedwig and Gärtner: which, having never before appeared in this language, may be more particularly considered as a valuable addition to our stock of botanical information.

These materials, with two short dictionaries of botanical terms, (in one of which the English is prefixed to the Latin, and in the other the Latin to the English,) and twelve plates, (many of them little more than copies, and none conspicuous for their excellence,) constitute the first volume.

We must not neglect this opportunity of pointing out to Dr. Hull's notice, the celebrated Willdenow's "*Grundriss der kräuterkunde*;" a work which stands in deservedly high estimation on the Continent, and of which we wish that he had availed himself more than he appears to have done. Its plates, among other recommendations, are particularly good; and that which contains specimens of the different colours suggests an idea which appears to deserve the imitation of English elementary authors.

The Second Volume is chiefly occupied by the characters of the British Genera; which, many readers will perhaps think, might well have been omitted, as having little reference to this work, and as being contained in almost every *Flora:* not to mention Linné's *Genera Plantarum*, with which very few botanists can be supposed to be unprovided. In one respect, however, this part will be serviceable: since, in the class *Cryptogamia*, Dr. Hull brings us acquainted with Dr. Smith's arrangement of the genera of dorsiferous ferns, and with the German distribution of *Musci*, *Algæ*, and *Fungi*. These divisions, especially in the *Lichens* and *Fungi*, appear to be carried to an unwarrantable length: but we still regret that this country so pertinaciously adheres to the old arrangement of Linné; and it would give us great pleasure if Dr. Smith, in the remaining volumes of his *Flora* *, could devise some method which, without entering into all the minutiæ of Hedwig and Persoon, might nevertheless fix the genera on the basis so universally established on the Continent, and enable the botanists on either side of the water to understand each other's meaning.

The definition of these Genera is followed by an account of the natural orders; and Giseke's map, explaining their vicinities, concludes a performance of which the utility, if not the necessity, to every botanist, is in our judgment indisputable:

* We propose to give an account of the 1st and 2d vols. of this work, in our next Review.

however

however it may be their opinion that Dr. Hull has judged erroneously in publishing the major part of the contents of the second volume.

Daw. Tur

ART. X. *The Jurisdiction of the Lords House of Parliament*, considered according to ancient Records. By Lord Chief Justice Hale. To which is prefixed, by the Editor, Francis Hargrave, Esq. an introductory Preface, including a Narrative of the same Jurisdiction from the Accession of James the First. 4to. pp. 450. 1l. 7s. Boards. Cadell jun. and Davies. 1796.

THE late appearance of the present article will not be attributed to any disrespect towards the learned editor of this publication, when it is recollected that we have on frequent occasions borne willing testimony to his merits; neither can it be ascribed to a disapprobation of the contents of the volume, when we sincerely acknowlege that we have seldom perused a work in which we have discovered so many proofs of patient investigation and accurate research. Causes of a very different description have occasioned a delay which we have much regretted, while it has been wholly out of our power to prevent it.

In a volume of law tracts which Mr. Hargrave presented to the world several years ago, with a promise (which, we lament to say, he has not been encouraged to fulfil) of continuing his labours in that branch, he introduced to the public notice some MSS. of Chief Justice Hale, which were extremely valuable. The present treatise by the same venerable author, and which was communicated to the editor by John Blagden Hale, Esq. (who is now the possessor of the Chief Justice's paternal seat and estate at Adderley in Gloucestershire,) is highly to be prized; both on account of the important and interesting nature of the subject which it discusses, and because it was acknowleged by its writer, who had in other treatises exercised his attention on the same subject, "*to be perfected.*"

This work may, with the greatest propriety, be considered as consisting of two grand divisions; the one, which is the preface, comprising 230 pages; and the other, the treatise by Lord Hale, comprehending 208 pages.—Of each of these we shall proceed to give a summary account; and the object of both parts of the publication we shall present to our readers in Mr. Hargrave's words:

'Before entering upon an account of the controversy, between the two houses of the English parliament, about judicature, it may be fit to explain the limits, within which the editor, for the most part, and as far as the complex nature of that controversy will permit, means to confine himself.

'There

'There are various kinds of judicature exerciseable in parliament.—The lords have a judicature for their privileges; and since the union have had a judicature for controverted elections of the sixteen peers for Scotland.—The commons have a judicature for the privileges of their house, and also for determining matters relative to the election of their members.—There is a judicature for impeachment: and under it, on the one hand, the commons, as the great representative inquest of the nation, first find the crime, and afterwards, acting as prosecutors, endeavour to support their finding before the lords; whilst, on the other hand, the lords exercise the function both of judge and jury, in trial of the cause and in deciding upon it.—Further, there is a judicature for the trials of peers, by the lords, in and out of parliament.—There is also a kind of judicature exercised by the lords in parliament, over claims of peerage and offices of honour, under references from the crown.

'But the narrative, the editor means to offer, is not with a particular view to these several kinds of judicature; for his object is chiefly applicable and restricted to the controversy between the two houses of parliament,—about the exercise of an *original* jurisdiction by the lords in *civil* causes,—about the exercise of an *appellant* jurisdiction by the lords in the causes of *equity*, on a petition to themselves, and not as upon a writ of error, but without commission or delegation of any kind from the crown,—about the claim to extend such original and appellant jurisdiction to all causes, whether temporal or ecclesiastical, maritime or military, which the lords shall please to undertake,—about the claim to a jurisdiction thus vast and comprehensive, under the supposition of a *primitive* and *inherent* right in the lords, attached to their order by the law and constitution of the kingdom,—and about the exercise of such original and appellant jurisdiction by the lords singly, as being in themselves, without any participation either of the king or the house of commons, the supreme and *dernier* résort.

'Such is the nature of the controversy, to which lord Hale's following Treatise chiefly applies, and of which therefore it is now intended to give a general account.

'This great controversy, about original and appellant judicature in parliament, did not regularly begin till some few years after the restoration. But several things, which connect with and may illustrate the subject, and some of which were not wholly unmixed with controversy, occurred previously; and in respect of them it may be convenient to go back as far as the accession of James the First to the crown of England, and in some degree to look back even to a still earlier time.'

In this narrative, which is replete with historical information of a very interesting nature, it appears that the Lords, in the third parliament of Charles I. which was memorable for passing the Petition of Rights, made great advances towards fixing in themselves an *universal* jurisdiction, both *original* and *appellant*, over causes between party and party; the orders of the house in this respect extending to spiritual courts as well temporal.

temporal. The two cases of *Dr. Mainwaring, and the Banbury Rioters*, which occurred in this parliament, shew that the Lords had assumed an original jurisdiction over misdemeanours unconnected with privileges or impeachment. It is observable, at the same time, that no *direct* precedent will be found in this period, of express petition of appeal from a decree in equity; with such a *full hearing* of the cause by the Lords, and such a *full order* expressly affirming or reversing, as to be a complete and unequivocal exercise of equitable appellant jurisdiction by the Lords themselves. The reflections which Mr. Hargrave makes on the sixth and last parliament called by the unfortunate Charles, which was usually denominated the *Long* Parliament, are candid, judicious, and moderate; and the account which he gives of Colonel John Lilburne (in a note, p. lxi.) is curious and interesting in no common degree. Of this extraordinary man, 'the fiery ebullitions of whose religious and political enthusiasm were ever involving him in state-prosecutions, and the invincibleness of whose courage enabled him to triumph under the consequences of them,' the best narrative, according to Mr. Hargrave, is to be found in the old *Biographia Britannica*.—At the beginning of the Long Parliament, the Lords, on occasion of petitions presented to them, exercised both original and appellant jurisdiction, as well in causes of equity as of law; extending their orders even to the punishment of misdemeanours, and to the awarding of damages; and thus they arbitrarily encroached on and controuled the ordinary jurisdictions of the kingdom, and invaded the functions both of judges and juries. No conclusive inference, however, can be drawn with respect to the proper and constitutional extent of their judicature, from proceedings which took place during a period of such excess.

In the whole account of that variable and inconsistent character, Mr. Prynne, the reader will discover much to amuse and to inform.—We shall transcribe a note, in which the editor successfully attempts to rescue the enlightened author from an unfounded censure by Roger North:

'Lord Hale was not over democratically inclined, as his rash censurer Mr. Roger North supposes; but on the contrary so inflexible in his attachment to the monarchical part of our constitution, that not only in his History of the Pleas of the Crown, but in his unpublished collections of law on the Rights of the Crown in his own handwriting, there are passages, which, if they have a fault, are open to remark on that very account. Indeed both the enemies and friends of the Revolution seem to have been fully aware of this: for the former have appealed to the authority of his opinions against its principles, and the latter have thought it necessary to observe upon certain parts of his writings concerning the hereditary succession of the

the crown of England. See "The Hereditary Right of the Crown of England Asserted," 128. 179. & 221. and the last Discourse in Judge Forster's Crown Law. But whatever might be the extent of lord Hale's prejudices in this respect, his mind was too philosophically expanded, not to see, that the consent or agreement of the people was at least a most desirable source of political power; and that being founded upon such a basis, government becomes guarded by the sacredness of moral obligation. The following extract, from the first chapter of his unpublished manuscript intitled PREPARATORY NOTES TOUCHING THE RIGHTS OF THE CROWN, will, it is conceived, warrant this assertion.

"The right of political government may be considered under a double notion.—1. Before it is settled, or *in fieri*.—2. After it is settled, or *in facto esse*.

"1. Before it is settled.—It is clear, that no form of government, nor any government at all, can challenge any right but by positive institution. Man, though he be born *subjicibilis* to man, yet *jure naturæ* he is subject to none in a politic consideration. It is true, the desire to perpetuate and preserve his own being, and profit it by communion, inclines him to society, and consequently to government and subjection as the bond. But till he subject himself he is naturally free. Therefore much less can any form of government challenge a natural right. It is true one form of government may be better in itself. Yet all are but of positive or introduced original.

"2. After it is settled.—Though natural right or justice be not the original of any government; yet when a government is once established, the same natural justice, that requires every man to keep his contract or agreement, binds the society wherein such government is settled, and the members thereof, to observe that agreement whereby the government stands so settled."

'From this extract, it appears how widely lord Hale differed from Prynne on the principles of government. It was the wisdom of lord Hale to render political submission a dignified offering of rational attachment, and the conscientious performance of a moral duty. It was the policy of Prynne to extort such submission as a servile tribute from bigotted ignorance.'

During the continuance of the convention-parliament, the Lords acted as if there were an unbounded jurisdiction inherent in the peerage; and as if their house were a forum for all descriptions of causes, without any other limitation than such as their own choice and moderation might suggest:—but the time was fast approaching when this question of judicature was to undergo a serious discussion; for in the second parliament of King Charles II. (and which with the greatest propriety might be called the *Second Long* Parliament, since it had sixteen different sessions, and continued nearly eighteen years,) several disputes on this subject took place between the Lords and the Commons. Besides the cases of *Fitton* and *Carr*, which involved some questions relative to this topic of parliamentary

judicature, and which appear to be the earliest instances of direct petition of complaint to the Commons against the Lords, the celebrated case of *Skinner* against the *East India Company* occurred at this period. On the subject of this remarkable transaction, Mr. H. observes;

'Upon the present occasion it is fit, that the nature of this case and of the proceedings upon it should be well understood; for it involved a number of great points relative to the judicature of the house of peers. It directly involved the question, whether by our law and constitution the house of peers inherently and in right of their order is invested with *original* jurisdiction over *civil* causes between party and party; the question, whether the king, by recommendation of a business to the peers, or by any other species of *royal delegation*, could supply any defect which in this respect there might be in their power; and whether the house of peers could *without a jury assess damages;* and whether also it was competent to the lords to impose *fines* for breach of privilege, and to award imprisonment till payment. Collaterally and incidentally, the case involved the pretension of the house of lords singly to an *original* jurisdiction over *crimes* unconnected with the privileges of the peerage, or rather the whole compass of their judicative powers. But stating the case properly is not quite so easy, as may be expected: because the printed journals both of lords and commons, for a reason which will be presently explained, are almost a blank as to the proceedings of the two houses upon this case. However there are sources sufficient to supply this chasm of the printed journals; and from those sources, aided by the printed parliamentary debates, particularly those by Mr. Grey, who was a member of the commons at the time, it shall be attempted to relate the case from beginning to end.'

The whole account of this contest is curious and interesting; and while its termination was honourable to the Commons, it was so injurious to the claim of the Lords to an *original* jurisdiction, that the exercise of that claim in *civil* causes has ever since been relinquished by them. This dispute was compromised by the King's offer of his mediation between the two houses. His Majesty's proposal, which was readily accepted by both, was that he should "give present order to erase all records and entries of this matter in the council-books and in the exchequer, and that the two houses should do the like; so that no memory might remain of the dispute."—In this part of his work, Mr. Hargrave notices a mistake of Mr. Hume in his history, who says, "that the King prevailed with the Peers to accept of the expedient *proposed by the Commons*:"—but the King's speech, the editor observes, 'entered in the journal of the Commons, sufficiently proves *him* to have been the *proposer* to both houses.'

The question of *appellant* jurisdiction over equity, belonging to the Lords, was for some time strongly disputed by the Commons

Commons in the three cases of *Dr. Shirley* against *Sir John Fagg*, *Sir Nicholas Stoughton* against *Mr. Onslow*, and *Sir Nicholas Crispe* against *Mr. Dalmahoy and others*, but was afterward quietly relinquished by them; the consequences of the victory being in possession of the house of Lords, who have since, on several occasions, continued to exercise the right. The reasons of this abandonment on the part of the Commons, after their former spirited and even violent opposition to the claim, are stated by the editor in p. clxiii of his preface;—and Mr. H. then proceeds to give an account and character of the different publications which appeared on each side of this long-contested question. This part of his subject Mr. Hargrave has treated with considerable ability and information; and, though he frequently complains of fatigue and wearisomeness, he has happily contrived to exempt his readers from the same sensations.—He concludes his narrative with the following remark:

'Thus at length the Lords have so long acquiesced in the condemnation of their exercise of *original* jurisdiction, that it seems as if they had never claimed it; and the Commons have so long acquiesced in the exercise of *appellant* jurisdiction by the Lords, that it now seems as if it had never been disputed.'

We shall now proceed to the consideration of the Treatise by Lord Hale; observing that, previously to the Restoration, he had in three distinct tracts examined the subject of parliamentary judicature; and after that period, when a serious controversy took place between the two houses relative to the powers exercised by the Lords both *originally* and *appellantly*, he composed two MSS. exclusively of the volume now before us. From a mind so highly endowed as that of Lord Hale, and from such persevering attention bestowed on the subject, we naturally expect a full, profound, and particular discussion of this important question; and in this expectation we are by no means disappointed. The present treatise consists of thirty-four chapters; in some of which the author considers the several councils of the Kings of England, particularly the *Ordinarium Consilium Regis* and the *Magnum Consilium*, consisting of a conjunction of the Lords of Parliament and the *Consilium Ordinarium*. A due attention to the capacity in which the Lords, at different periods, exercised their jurisdiction over causes civil and criminal, whether as members of the Consilium, or simply as the Lords' House consisting of the Lords spiritual and temporal, would remove much difficulty from the question, and place the subject in a clearer point of view. Several chapters are dedicated to the examination of

this *Consilium Regis Ordinarium*, its power and jurisdiction, its relation to or conjunction with the courts of Chancery, King's Bench, Exchequer, Common Pleas, and Privy Seal, and its habitude and relation to the Lords' House in Parliament, and their conjunction therewith.—In examining the Lords' claim to an *original* jurisdiction, the author makes several judicious observations, and employs the *argumentum ab inconvenienti* very strongly against its existence:

'Certainly the original cognizance of causes in the lords house was always highly incongruous and prejudicial to the people in many respects: as—1. By reason of the great attendance that it required, in as much as necessarily these causes and their hearing must give way to weightier matters.—2. In respect that parliaments were of no long continuance anciently, and many times prorogued or dissolved before such causes could be heard, and then the suitor and defendant lost their labour and expence in attendance.—3. The ancient course even in parliament was, if a matter were put in issue, that either commissions issued out of chancery to try the point returnable thither, or else the record was sent into the king's bench to try, who also gave judgment; so that they were fain to go through several courts before they could come to a conclusion of the cause. I never read of any trial in capital causes by a jury at the lords bar, but only in the case of Thomas lord Berclay, 4 *E.* 3. for the death of *E.* 2. *de quo infra.* —4. The modern course of trial by examination of witnesses, either *vivâ voce* or by commission, is ten times worse, because the lords are thereby judges of fact as well as of law; and whereas if a jury give a false verdict an attaint lies, here he is remediless if the lords make a wrong collection or conclusion upon witnesses, and the party has lost that trial that the law of the land and *Magna Charta* so much assert, the *legale judicium parium suorum.*—5. But that, which is more than all the rest, the lords are great persons; and if they give judgment against law, there is no appeal to any but themselves. If there be an appeal to the house of commons, the lords will not allow it: if to both houses, the same must pass through the house of lords, who will be doubtless partial to their own judgment once given: if the appeal be to another parliament, it is true the lords may reverse the judgment given by themselves; but who can expect they will do it?

'The wisdom of the laws of England is remarkable in these particulars.—1. That although the judges are constituted by the king and chosen out of learned men knowing in the laws; yet they are not nobles, nor peers of parliament, or such as would be too great to be called in question for corruption, or their judgments to be examined if there be cause.—2. That the ordinary courts of justice are still under the check of a review by writ of error, if there be cause: the judgments in the common pleas examinable in the king's bench, those for the most part in the exchequer chamber, those in the exchequer before the chancellor and treasurer, and all of them either mediately or immediately in the court of parliament.

'But

'But to begin with an original petition in the lords house, which is now simply the court of the last resort for appeals, is preposterous and infinitely prejudicial to the people.

'So that if we may judge what is unlawful by what is highly inconvenient, we have no reason to think such a kind of jurisdiction in original suits was lodged in the lords house.'

The nature of the proceedings on writs of error and appeals, the courts from which and the time when the records are removed, and the court of parliament into which records were removed, examined, and determined, are separately and at considerable length discussed; and much light is thrown on this branch of our law.—The author afterward proceeds to the consideration of the *appellant* jurisdiction claimed by the Lords over decrees in equity; and, as a preliminary to this part of his argument, he thus mentions those modes of rectifying erroneous decrees which are not relative to parliament, and touching which there is no colour of controversy:

'And the methods are three.

'1. By a *rehearing* of the cause by the chancellor himself, which he may do, and if he see cause may alter his decree. But this must be before the decree be enrolled of record; for when it is signed and enrolled by the stile of that court it cannot be reheard.

'2. By *bill of review* in the same court. And this is after the decree signed and enrolled. But this is somewhat a strait-laced remedy. For they neither examine, nor read the proofs in the cause, whether they warrant the decree; neither is this bill of review allowed, unless the decree be performed, if it concern payment of money. But all the matters, that maintain such a bill of review, must be some error appearing in the body of the decree or in the proceedings of record, or some matter *ex post facto*, which hath happened since the cause, or come newly to be discovered, which, had it been known and alledged and due proof thereof made upon the hearing, would probably have suspended or altered or annulled the decree.

'3. By *appeal to the king*, by petition, setting forth the matter of the decree, the unwarrantableness of the decree by the proofs in the case, the untruth of the suggestions on the decree, and thereupon praying a rehearing of the cause either before the king himself or such commissioners as he shall assign by commission under the great seal to hear examine and determine the cause. And thereupon the king usually issues his commission under the great seal to some of his privy council and to some of the judges for this purpose, before whom the cause is to be heard *de novo* from the beginning, and to be affirmed or reversed as there is cause. And such commissions as these have sometimes issued; and the reason, why they have not issued oftener, is in respect of the great charge and delay in such commission, and the uncertainty of the success because of the great uncertainty and arbitrariness used in equitable proceedings. But that this is the regular and legal way of appealing from and reversal of decrees in chancery, we have not only the judgment of the lords themselves

in the parliament of 21. *Jac.* in Mathew's case hereafter mentioned, but the resolution of all the judges, long before this question started, *Hill.* 13. *Jam. Roll's Rep.* 331. and *Bulstr.* in the case between Vawdry and Pannel, and *Mich.* 42. & 43. *Eliz.* in the case of the countess of Southampton against the earl of Worcester certified by the judges under all their hands.

'And whether the petition of appeal be made to the king in such case in parliament or out of parliament, such a commission may be thereupon issued; for it is the king's commission, that gives the jurisdiction in this case.

'Again, in parliament, if a parliamentary petition of appeal be delivered to the king and answered by him or by his direction, the answer is of itself a commission according to the tenor of the indorsement, and gives as full a power to those to whom the hearing and determining of the complaint is referred, as if it were a commission under the great seal; and though this latter be more regular and formal, yet they are both equally effectual. And therefore if the petition be indorsed, *soit cette matiere oyée et terminée par les seigneurs spirituall et temporall, en parlement*, or *par les juges*, or by a select number of lords and judges, or by the *auditores querelarum*, it gives them a full commission for the determining thereof, as if it were by commission under the great seal: for the petition and the king's answer indorsed are a record; and by what before is shewed touching writs of error, a petition of error thus indorsed is as full a commission to the lords in parliament to examine and reverse or affirm a judgment at law, as if it had been done by writ, for in those cases the king's answer is an effectual commission according to the tenor of it.

'And therefore if in parliament there be a petition of appeal against a decree in chancery, and the king indorses the petition, *soit mande as seigneurs spirituall et temporall*, or to a select number thereof, *a oyer et terminer cest appeale*, there is no question to be made, as I conceive, but that according to the tenor of endorsement there may be a proceeding in parliament to hear and determine *ex integro* the justice or injustice of such decree; for the king, that is the fountain of jurisdiction, hath hereby delegated the same by such his endorsement of the petition as effectually as if it were done by commission under the great seal.

'The true state therefore of this question is, whether the house of lords, by a kind of innate inherent jurisdiction, have power, without any such commission or delegation from the king, to receive appeals against decrees in chancery, and to hear and determine them upon a plenary hearing of the cause; or not.'

After having candidly and fully considered the arguments as well for as against this jurisdiction of the Lords, the author concludes this part of his work with the following observation:—'So that upon the whole matter, if the question be *de vero* or *de jure*, there is no such radical inherent jurisdiction in the House of Lords, without a special authority derived to them,

them, either by the king's commission, or by indorsement of a petition of review or reversal, to examine errors in decrees of the Chancery.'

On the question *de bono*, Lord Hale is as adverse to this claim of appellant jurisdiction by the Lords, as we find him to have been on the question *de vero* or *de jure*. After having stated the arguments in favour of the claim, he urges with irresistible force his objections to those arguments; and he then considers what expedients may be adopted for the accommodation of this difference, so as to preserve the just rights of the Crown, the safety and security of the subject, and the honour and dignity of parliament; each of them separately, and all of them collectively, objects of great importance The course which he recommends is the following:

'1. That the appointment of tryers of petitions, which is always done by the king the first day of a session, may not be a piece only of name and formality, as it is now used; but that a select number of the most judicious lords spiritual and temporal, and that not in too excessive a number, together with the judges, be appointed, and these to be commissionated under the great seal for that purpose, to whom as occasion requires petitions for reversals of decrees may be referred. And the like commission for examining of judgments in writs of error. Only the judges of that court, out of which the record is removed, to be omitted in that commission; and only to be present if occasion require to hear the reasons of their judgments, as in error out of the exchequer chamber before the treasurer and chancellor.

'2. That, according to the antient course, all petitions of reversals of decrees in chancery preferred in parliament be directed to the king or the king and his council, and delivered to the receivers of petitions; and the king and his council to be attended by the receivers of petitions, and endorsements to be thereupon made according as the case shall require. *Soit cette petition bayle a tryers de petitions &c. a oyer et terminer solonc droit et raison; et eux, ou ascuns 6 &c. d'eux, quorum &c.* And because it may not be determined in that session, then a special commission to the tryers, whereof some of the *quorum* to examine and determine the errors in the decree; and so in writs of error.'

The advantages of this mode of proceeding are thus detailed:

'This course,

'1. Preserves the king's right as the fountain of jurisdiction: and as the decrees are passed by the king's authority, so by the same authority they are avoided, if there be cause; and not by a kind of primitive superintendant inherent jurisdiction in the lords house; which some may possibly think savours too much of an aristocracy, giving an appeal from the king to the lords by an inherent right of

a dernier resort, which seems not agreeable to the constitution of the English government.

'2. This method is most suitable to the method that the parliament hath chalked out in cases of a like nature, as any man that attentively reads the statute of 14. *Eliz. cap.* 5. for reformation of delays in judgments may easily observe.

'3. This method suits with the antient form of reversal of judgments in the lords house; which, as hath been at large shewn, was antiently by a select number of lords thereunto appointed by the king, and no bill or writ of error in parliament without a previous petition to the king and a bill signed for its allowance.

'4. This prevents the many mischiefs and inconveniences, that happen upon promiscuous determining of such causes, by the supernumerary vote possibly of one person, and he possibly not so competent a judge in such cases.

'5. This preserves a handsome decorum and dignity in the lords house, wherein some of their members are always in commission upon this occasion.

'6. This is the means to have stability and firmness in proceedings. Men's decrees shall not be broken, nor reversed, without just cause, and due examination by persons experienced and learned in matters of this nature; for the judges here are not only to be assistants to advise, but commissioners to assent or disassent, as they are by the statute of 14. *E.* 3. *cap.* 5.

'7. This is a proceeding regular, consonant to law and the true interest of justice; and such as even the lords themselves, in the parliament of 2. *Jacobi*, owned as the safe and regular method of proceeding for reversal of decrees in equity.

'8. This is a great means, as on the one hand, to keep the chancellor or keeper and judges under a just care that their decrees and judgments be well grounded: for there is a due and regular method of appeal: so on the other hand is a good security provided for such as have now run, it may be, a long and expensive suit for the obtaining of a decree of judgment (and possibly all the substance of himself and his family or some purchaser for valuable consideration are laid upon it) that it shall not be lightly or loosely thrown off by persons unacquainted with proceedings of this nature, and yea and possibly by the vote of such as never heard the cause (if proxies be allowed, which I know not whether they are or not) or possibly by the vote of one that never observed or heard one half of the cause, or if he heard it yet never heard a cause before.

'This method of proceeding, as well in writs of error upon judgments as in appeals from decrees, would render the proceedings of the lords much more regular and orderly, much more agreeable to the laws of the kingdom and the king's just right, much more safe for the people and consonant to the true and antient stile and order of parliament, with less expence. And businesses of this nature would receive their determination before the commissioners, though the parliament should be prorogued adjourned or dissolved, without forcing the complainant to begin all anew.'

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The volume concludes with a fair statement, and an able and convincing refutation, of the doctrines and arguments of the author's opponents; pointing out many absurdities, as well as inconveniencies, which would necessarily result from the Lords' House of Parliament being invested with such high judicatory powers as they claimed.

We have now endeavoured to present to our readers a view of the contents of this admirable performance: but to enable them to form a more competent opinion of the merits of the Chief Justice's Treatise, we shall extract the sentiments of the learned editor, which alone may be considered as an excellent review of the judge's production:

'One of the proud claims on behalf of the house of lords was, that it was competent to them, whenever they thought fit, to exercise an *original* jurisdiction in *civil* cases.—But lord Hale denied the right of the lords to such a jurisdiction. He was followed in that opinion in his lifetime by the vote of the house of commons in the great case of Skinner against the East India Company; and after his death he was again followed by the commons in the case of Mr. Bathurst in a manner which shewed that the commons would no more suffer such a jurisdiction indirectly, than they would submit to it directly.—The result is, that the lords have wholly ceased to enforce this claim for almost a century.

'Another claim for the lords was to an *original* jurisdiction over *crimes* without impeachment by the commons.—But this also was positively denied by lord Hale: and not only did the proceedings of the commons in the cases of Skinner and of Mr. Bathurst include a decided condemnation of this claim; but the judges themselves came forward solemnly and successfully in the case of Bridgman against Holt, to protest against it.—Here again also the result has been with lord Hale; for nearly a century has now passed without an attempt at the exercise.

'It was a further claim for the lords, that they have an *appellant* jurisdiction over causes in *equity* on *petition to themselves*.—Lord Hale firmly and unequivocally controverted this claim. He also lived just long enough to see his opinion adopted by a vote of the house of commons. Afterwards indeed the blow was not followed up: and in this instance the lords finally prevailed; and now their exercise of this branch of jurisdiction stands, not only upon the foundation of a quiet possession ever since the close of the Ailesbury case in 1704-5, but upon the still firmer foundation of such an acquiescence by both the crown and commons as would, if deeply looked into, most probably be found to amount to legislative recognition.—In this great point therefore, it must be confessed, that lord Hale's opinion has miscarried, and that the house of lords have prevailed over his opinion. But the victory was not till after his death; and it was gained under such circumstances, as shew, that it was rather from the forbearance of the house of commons and from their jealousy of

of the crown, than from any error in the strict consitutional principles upon which lord Hale proceeded.

'Another claim for the lords was, that they were entitled to an appellate jurisdiction over *all courts* and *all causes*.—Lord Hale opposed himself to the grandeur of this claim.—The result is with him and against the lords: for they meddle not either with appeals *ecclesiastical*, with appeals *maritime*, or with appeals in *prize* causes. *Colonial* appeals both at *law* and in *equity* have also been suffered to fall into other hands; namely, the hands of the *privy council*. Nay, what exceedingly in point of precedent tends to fortify the principle of lord Hale's opinion against the claim of the house of lords is, that it would not be an easy task to bottom such exercise of appellant jurisdiction by the privy council, otherwise than upon that principle of commissionary delegation of the crown, which lord Hale states to be the very essence of the appellant judicature of the lords over the common-law courts under writs of error.

'It was also stated as a claim of the lords, that their judicative power is *primitive* and *inherent*, as being by our constitution annexed to the peerage.—Lord Hale absolutely refused to assent to this grand pretension.—Here again he has prevailed; for the conduct of the lords themselves is enough to shew, that his opinion is at least operative and effective; they neither declining to act as commissionated by writs of error under the great seal, nor opposing the privy council exercising commissionary appellant judicature under a less solemn delegation of royal authority.

'It was a further claim for the lords, that they are the *supreme* jurisdiction, the *last resort*; and that they have this immeasurable power as constitutionally authorized to exercise the *judicature of parliament singly* and *solely*.—Against this pretension lord Hale, notwithstanding all the calm of his disciplined mind, was even indignant, as manifestly appears in the last chapter of the following treatise. That energetic chapter was probably composed only a few months before the decease of lord Hale. It may therefore be considered as the zealous suffrage of his dying breath against this sovereign claim. He even treats it, as tending to swallow up both king and commons in the abyss of aristocracy, and to effectuate the most essential change in the English constitution.—But here lord Hale, or rather the constitution itself, is in effect once more victorious. For the time previous to lord Hale's decease, the following treatise alone, exclusive of his other writings still only in manuscript, will sufficiently bear testimony. For the time subsequent, without reckoning the continual and permanent *habit of the commons in having a standing committee for courts of justice*, there is such a series of exercise of the judicature of parliament by statute, both appellately in reversing erroneous judgments and originally in attainting, as renders the lords themselves witnesses against their own pretension.

'Upon this comparison of lord Hale's opinions with the judicative claims for the house of lords, it is scarce too much to say, that the victory is wholly on his side, and wholly on the side of the real constitution, except in the single instance of the appellant jurisdiction

tion over decrees in equity; and that in the only instance, in which his opinion can be said to have been subdued, it has been so rather from jealousy of the crown, in favor of whose right the opinion operated, than from any error in the opinion itself. In other words, the sober temperate and strictly constitutional doctrines of the venerable and consistent lord Hale, have gained a compleat victory over the rash bigotted extravagant and encroaching eccentricities of the hasty and inconsistent Mr. Prynne, and over his magnificent claims for the lords, in all the grand points of *originality appellancy universality supremacy* and *soleness*, with scarce one exception; that is, in all of them, except part of one, wholly and entirely, and substantially even in the single point excepted.'

Before we conclude this article, we must take notice of a position in Lord Hale's Treatise, which is controverted in the fourth volume of Mr. Hatsell's Precedents. The Judge says:

'And therefore I take it, that the granting or continuing of a *supersedeas* by the lords house, depending a writ of error, until the next parliament, as it hath been sometimes done, viz. *rot. parl.* 4 *H.* 4. *n.* 26. in the case of the dean and chapter of Litchfield, *rot. parl.* 11. *H.* 6. *n.* 40. in the case of Isabel Beauchamp, was not consonant to law. For it would be an intolerable delay of justice; for no parliament possibly would be summoned in seven years; and it were very unreasonable, that the plaintiff's execution upon a judgment obtained should be so long delayed: and the rather because error in judgments is not presumed, till it be declared and adjudged by the court where a writ of error is depending.'

On this assertion, Mr. Hatsell observes, after having cited several precedents, that the "instances, however, in which the practice has been contrary to this doctrine of Sir Matthew Hale, are from their antiquity, and number, more than sufficient to decide that his opinion upon this point is not consonant to law."

We must now finish our account of this very instructive volume: but not without assuring its very learned and judicious editor that we feel much indebted to him, for the labour and intelligence which he has bestowed in illustrating his author; and sincerely recommending to his attention the still unpublished works of this great luminary of the law. S.R.

ART. XI. *The History of the Thirty Years War in Germany.* Translated from the original German of Frederic Schiller, Aulic Counsellor, and Professor of Philosophy at Jena. By Captain Blaquiere, of the Royal Irish Artillery. 2 Vols. 8vo. pp. 340 in each. 12s. Boards. Miller. 1799.

THE preface to this History comes from the admired pen of Wieland, and informs us that

'No

'No work has for a considerable time appeared in Germany which has been read with more ardent and universal applause than the first part of the History of the Thirty Years War, by which the Aulic Counsellor Schiller has given the Historic Calendar for the Ladies in 1791, a value of which no periodical publication of that nature can hitherto boast.

'Although this work was originally destined for the fair sex, I will venture to say, without exaggeration, that it has had as many readers as there are persons of any pretension to taste in the compass of our literature. Written by an author whose earlier essays were in dramatic composition, and who now, for the first time, entered the immediate field of the historic muse, he exceeded the expectations formed of his riper years from the merit of his earlier productions. The work before us has already surpassed all that our language could boast of in this department of literature; and it must naturally excite in all to whom the glory of their country is not indifferent, a desire that a writer should appear who could display in this new career talents capable of gaining him a rank with a Hume, a Robertson, or a Gibbon; and devote them, if not altogether, at least principally, to the history of his native country.'

The Thirty Years' War constitutes a grand subject for the pen of such a writer as Schiller; of whose merits we are sensible, though we cannot speak of him in the terms used by Wieland. It presents varied interests to be traced, complicated movements to be described, different principles of action to be ascertained, important characters to be pourtrayed, and interesting scenes to be sketched. Expectation has seldom risen higher in our minds than on the present occasion, and sorry we are to say that rarely has it been more disappointed.—We regret the necessity which we feel for giving so unfavourable a judgment of this translation, not only because of the loss which the public sustains, but also on account of the modesty with which Captain Blaquiere pleads for indulgence to 'the performance of a young and inexperienced writer.'

In making quotations to prove the justice of the opinion that we have given, we shall select some of those passages in which the fire of Schiller is most to be expected, and in which a translator of genius could scarcely fail to be just and energetic.

From the following sentences, the intelligent reader will gain some idea of the conceptions of the German author:

'But several circumstances combined to incline the House of Austria to support popery; Spain and Italy, from whence the power of Austria derived its principal support, yielded to Rome that blind obedience which had distinguished the Spaniards since the Gothic ages. The smallest inclination to the obnoxious tenets of Luther and Calvin would have irrecoverably lost to the government of Spain the attachment of its subjects. A Spanish king had no alternative between abdication and orthodoxy. He laboured under similar difficulties

culties in his Italian dominions, where he was obliged to treat his subjects with still greater indulgence, as they were not only more impatient of a foreign yoke, but also possessed easier means of throwing it off. To this were added the claims of France on those countries, and the near residence of the Pope; motives sufficient to prevent him from declaring himself for a party which professed the annihilation of popery, and which bound him to exert himself with the most active zeal for the old religion.'—

'The German line of the House of Austria appeared to be more free; but though many of those obstacles were removed, it was still bound by others. The possession of the Imperial throne by a heretic was impossible, (for how could an apostate from the church possess that dignity?) and bound the successors of Ferdinand I. to popery. Ferdinand himself was conscientiously attached to the church; the German princes of the House of Austria were besides not sufficiently powerful to dispense with the assistance of Spain, from all hope of which they excluded themselves by favouring the new doctrines: besides, their dignity required them to maintain the political system of the Empire, that confirmed their own power, which the Protestants endeavoured to abridge. If, besides, we consider the coldness of the Protestants towards the wants of the Emperor, and towards the common dangers of the Empire, their exorbitant usurpations on the temporalities of the church, and their violence when they felt their own strength, we can easily perceive the grounds upon which the Emperor was attached to popery, and the motives on which he united his own interests with those of the Catholic religion.'

The Thirty Years' War, called also the war of religion, is not without many points of resemblance to the contest in which Europe is now engaged. The language of the defender of antient institutions, *mutatis mutandis*, differs little from that which, in the present day, has resounded so often in our ears. It was language used by Ferdinand Archduke of Gratz, afterward Emperor, so celebrated for his bigotry, for his prudence, for his perseverance, for his errors, for his various fortune, and for the troubles of his reign.

'Ferdinand heard the voice of a monk as he would that of Heaven. "*Nothing on earth,*" writes his own confessor, "*was more sacred in his eyes than the priesthood.*"—"*Did it happen,*" was he oft heard to say, "*that an angel from heaven and a clergyman were to meet him at the same time and place, the clergyman should receive his first, and the angel the second act of his obeisance.*"

He afterward had occasion to abate of this reverence, when he discovered how much he had been duped by the celebrated Father Joseph. The General Count Wallenstein being obnoxious to the Electors, the artful monk induced the Emperor to dismiss the General, in order that his son Ferdinand might be elected king of the Romans: but when Father Joseph had obtained the disgrace of the General, he took effectual care to defeat the election; on which occasion the Emperor was heard

to say, " A wicked Capucin has disarmed me by his rosary, and enclosed no less than six Electors in his Cowl."

Of the resemblance of former days to these, as just noted, the subsequent paragraph affords instances:

' Disobedience, violence, and insurrection, it was said, were always connected with Protestantism. Every privilege which the states had obtained from the present and former Emperors had no other effect than that of increasing their demands. Their attempts were manifestly directed against government, and the heretics proceeded from one step to another to the last act of violence: their next attack would be against the person of the Emperor. What had hitherto been suffered was only a just punishment for the lenity with which they had been treated; their present rebellion was a divine work to fulfil the measure of their crimes, and exhaust the patience of their rulers. *Such an enemy was to be treated with only in arms.* Peace was to be established only by the total abolition of their dangerous privileges:—it was in the ruin of this sect that the Catholics were to look for security. *The event of the war was truly doubtful, but inevitable ruin was the consequence of not engaging in it. The forfeiture of the rebel estates would defray the expences, and the example of executions would effectually terrify the other states.*'

Those who are accustomed to the works of Schiller would scarcely recognize his pen in the passages in which the famous Wallenstein is represented, receiving the news of his disgrace; and in which his mode of living in retirement is described *:

' Wallenstein commanded an army of near one hundred thousand men, by whom he was adored, when the news of his dismissal was communicated to him. The greater part of the officers were his creatures, and a hint from him decided the fate of the common soldiers; his ambition was boundless, his pride insupportable, and his imperious spirit could not brook an injury; one moment was now to precipitate him from the height of power to the condition of a private man. To execute a similar sentence upon such a criminal, appeared to require an act no less than that by which it had been obtained; but precautions had been taken to select two of Wallenstein's most intimate friends, as the heralds of these bad tidings, who softened them as much as possible by the assurance of the continuation of the Emperor's favour.

' Wallenstein was already acquainted with the nature of their errand, when the Emperor's messengers made their appearance; he had time to collect himself, and his countenance showed calmness while his breast was torn by contending passions. But he had predetermined to yield implicit obedience. This resolution of the Emperor surprised him before circumstances were prepared for a bold step, and his preparations in a state of sufficient forwardness. His

* In our Review for October last, p. 227, we mentioned a translation of Schiller's Tragedy, founded on the History of this celebrated General.

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great estates were scattered over Bohemia and Moravia: by their confiscation the Emperor would destroy the nerves of his power. From time he expected satisfaction, and in this hope he was encouraged by the prophecies of an Italian astrologer, who led this otherwise intrepid spirit like a child. Seni had read in the stars that the career of his master was not yet ended, and that the sequel had prepared for him a brilliant fortune. It was indeed unnecessary to consult the stars in order to make it probable that an enemy such as Gustavus Adolphus would make the services of such a General as Wallenstein indispensable.

"The Emperor is betrayed," said Wallenstein to the messengers; "I pity, but forgive him: it is evident that Bavaria domineers; I am sorry that he has so easily sacrificed me, but I will obey." The emissaries were dismissed with rich presents, and he besought the Emperor's further favour and protection in an humble letter. The murmurs of his army were universal upon hearing the dismissal of their general, and the greater part of his officers immediately quitted the Imperial service; several followed him to his estates in Bohemia and Moravia; others he attached by pensions, in order to command their services whenever opportunity offered.

'His intentions were by no means fixed on repose while he returned to a private station. In his solitude he was surrounded by a regal pomp which appeared to reproach his degradation; six gates led to his palace in Prague, and a hundred houses were demolished in order to clear the surrounding space. Similar palaces were built upon his numerous estates; gentlemen of the first families sought the honour of seeing him, and Imperial chamberlains were known to deliver up the golden key in order to exercise that duty under Wallenstein; he maintained sixty pages, who were instructed by the most able masters; his antechamber was protected by fifty life-guards; his table never consisted of less than a hundred covers, and his house-steward was a person of distinction; when he travelled, his suite and baggage were carried upon a hundred waggons, drawn by six and four horses; his court followed him in sixty coaches, attended by fifty led horses; the magnificence of his liveries, the splendour of his equipage, and the decorations of his apartments were in proportion; six barons and as many knights continually attended his person; twelve patroles went their rounds in his palace to prevent any disturbance; his busy genius required silence; the noise of coaches was not permitted near his residence, and the streets leading to it were often shut up with chains. His deportment was no less impenetrable than his access; dark, reserved, and profound, he was more sparing of his words, than his gifts, and the little that he spoke was uttered in unamiable accents; he never smiled, and the coldness of his temperature withstood all sensual gratifications. Ever occupied by the most extensive schemes of ambition, he rejected those idle dissipations in which others spend the best part of their time; a correspondence throughout Europe he managed himself, and the greater part of his letters were written by his own pen. He was a man of large stature, thin, of a yellow complexion, with red short hair, and small but penetrating eyes; his countenance displayed a forbidding seriousness,

and the magnificence of his presents could alone retain the trembling crowd of his servants.

'It was in this stately darkness that Wallenstein awaited, not inactively, the return of his good fortune, and the hour of his revenge; the brilliant successes of Gustavus Adolphus soon gave him reason to expect its approach. He had abandoned none of his vast plans; the Emperor's ingratitude had absolved him from a burdensome duty; the splendour of his life, as a private man, betrayed the extent of his ambition; and bountiful even as a monarch, he seemed to regard as his own, the possessions which his hopes assigned him.'

After the capture of Mentz by the Swedes in 1631, literature sustained the following important loss:

'The King of Swden made a present of the Elector's library to his chancellor Oxenstern, who intended to have had it transported to the seminary of Westerah; but the vessel in which it was embarked for Sweden, foundered in the Baltic, and this irreparable treasure was lost.'

The terms on which the haughty Wallenstein agreed to resume the command of the Emperor's forces are too curious to be passed over.

'It was not without apprehension the minister beheld a writing, wherein the proudest of servants prescribed laws to the proudest of masters. But however little he depended upon the discretion of his friend, the extravagant contents of this writing exceeded his boldest expectations. Wallenstein required the unlimited command of all the German armies in the pay of Spain and of Austria, and the unconfined power of rewards and punishments; neither the King of Hungary nor the Emperor himself was to appear in the army, much less to exert any prerogative. The Emperor was to bestow no place, to confer no favour, to issue no letter of grace, without the consent of Wallenstein; all the confiscations in the Empire were exclusively to be at the latter's disposal. His ordinary pay was to be augmented by an Imperial estate, and another in the Empire; every Austrian province was, in case of necessity, to be opened to him if he stood in need of a retreat. He besides this demanded the dutchy of Mecklenburg upon the conclusion of the peace, as an equivalent for his being deprived of the command at any future period.'

With the following traits of the characters of the two great heroes in this memorable war, we shall conclude this article:

'It is certain that the King of Sweden's ambition laboured to attain an authority in the centre of the Empire, which was inconsistent with its liberty. His aim was the Imperial throne; a dignity which, possessed by him, and supported by his activity, might have caused much greater evils than were to be feared from the House of Austria. A Protestant by birth, and by principle an enemy to the Papists; born in a foreign country, and brought up in the maxims of absolute power, he was not so well calculated to maintain the liberty of the German states. The coercive homage which, among

among others, the city of Augsburg was obliged to render to the *Swedish crown*, betrayed the *conqueror*, not the *deliverer* of the Empire; and that city soon became prouder of the title of a royal residence, than that of a free Imperial city. His open designs upon the electorate of Mentz, which he in the commencement intended to bestow on the heir apparent of Brandenburg, as a dower with his daughter Christina, and afterwards to his chancellor and favourite Oxenstern, unequivocally declared his intentions towards the Empire. The Protestant princes in alliance with him had claims to his gratitude, which could only be satisfied at the expense of the Catholic chapters; and perhaps a plan had already been formed to divide the conquered provinces, after the manner of the barbarian hordes who had overthrown the Roman empire, among the Swedes and Germans in the army. In his conduct towards the Elector Palatine Frederic, he had entirely belied the character of a hero, and the sacred duty of a protector; the Palatine was completely in his possession, and honour required him to restore this province which was rescued from the Spaniards. But by a subtlety unworthy of a great mind, and which disgraces the character of a deliverer, he eluded this duty. He regarded the Palatinate as a conquest which he had made from the enemy, and thereby imagined he was entitled to treat it at his pleasure; he therefore surrendered it as a favour, and not as a debt, to the Elector, and that as a fief of Sweden, under conditions which diminished its value by one half, and rendered that prince a despicable dependant. One of the conditions to which he made the Elector subscribe was, "That after the war he should, like the other princes, contribute to maintain a part of the Swedish army." This lets us immediately conceive the fate which awaited Germany from the continuance of the King's success; a sudden death secured the Empire in its liberties, and saved his own reputation if he was not disposed to suffer the mortification of seeing his allies in arms against him, and losing all the fruits of his victories in a disadvantageous peace. Saxony seemed already disposed to forsake him; Denmark beheld his progress with jealousy; even France, the most potent of his allies, was alarmed at his growing greatness; and at the time when he passed the Lech, looked around for other powers by whose assistance his progress might be checked, and the balance of power maintained in Europe.'

After having related the assassination of Wallenstein, (see our Rev. for October already quoted,) the author proceeds:

'Thus did Wallenstein, at the age of fifty years, terminate his active and extraordinary life. Led away by ambition and the love of fame, he was still, with all his failings, an admirable and inimitable character, had he contained himself within bounds. The virtues of the ruler and the hero, prudence, justice, firmness, and courage, are the striking features of his character; but he wanted the softer virtues of humanity, which adorn the hero, and procure the ruler the esteem of mankind. Terror was the talisman with which he worked: excessive in his punishments as well as in his rewards, he knew how to keep the zeal of his followers continually expanded, and no general of ancient or modern times could boast of being obeyed with equal ala-

crity: obedience was of more real service to him than the soldier's courage, because he acted through its means. He kept his troops in practice by capricious orders, and rewarded a readiness to obey him, even in small matters, with profusion; he at one time issued an order that none but red sashes should be worn in the army. A captain of horse no sooner heard the order than he trampled his gold embroidered sash under foot; Wallenstein, on being informed of this circumstance, promoted him to the rank of colonel upon the spot. With all this appearance of caprice, he did not lose sight of the main object. The robberies of the troops in their friends' country had occasioned the severest orders against stragglers; and those who were detected in a theft were threatened to be punished with the halter. It happened that Wallenstein himself met a soldier, whom he commanded, without trial, to be taken up as a transgressor, and with his usual stern order of "*Hang the fellow*," condemned him to the gallows; the soldier pleaded innocence, but the decisive sentence was pronounced. "Hang, then, innocent," cried Wallenstein; "the guilty will tremble with more certainty." Preparations were already making to execute the sentence, when the soldier, who gave himself up for lost, formed the desperate resolution of not dying without revenge. He furiously fell upon his judge, but was soon disarmed by numbers before he could execute his design. "Now let him go," cried Wallenstein; "he will excite sufficient terror."

'His munificence was supported by an immense income, which was valued at three millions * annually, without reckoning the immoderate sums which he raised by contributions. His freedom of thinking and clearness of understanding placed him above the religious prejudices of his age, and the Jesuits could never forgive him for having seen through their system, and beheld nothing in the Pope but a Roman bishop.

'But as, since Samuel the prophet's days, no one came to a fortunate end who quarrelled with the church, Wallenstein also augmented its victims. Through monkish intrigues he lost at Ratisbon the command of the army, and at Egra his life; by the same acts he perhaps lost what is more, his honest reputation and his fame with posterity. For it must be candidly acknowledged that we have the history of this extraordinary man delivered to us by no means through impartial hands; and that Wallenstein's treason, and his designs upon the crown of Bohemia, rest less upon any positive proof than upon appearances of probability. We have not yet discovered the documents which might display the secret springs of his conduct with historic truth; and among all the actions ascribed to him openly, there is not one which could not proceed from an innocent source. Many of his most obnoxious measures showed an inclination for peace; others were to be excused by his just suspicion of the Emperor, and the blameless desire of maintaining his authority. It is true that his conduct towards the Elector of Bavaria bears the appearance of an ignoble revenge and implacable spirit; but none of his actions clearly convince us of his treason. When neces-

'* Florins, no doubt. *Trans.*'

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sity and despair at length drove him to merit the sentence which had fallen upon him when innocent, such a sentence cannot altogether be justified; it was his ruin that caused his rebellion, not rebellion his ruin. Unfortunate while living, he made a victorious party his enemy; equally so at his death, since the same party survived him, and wrote his history.'

We owe apologies to the celebrated German author, for exhibiting him at such length to our readers through the guise of the present translation; which neither conveys an adequate idea of the original work, nor presents even correct English composition. Schiller's reputation, however, will not suffer by a conduct which we have been induced to adopt, contrary to our first intentions, by the uncommon interest of the subject, and its relation to our own awful and eventful times.—We cannot help stating it as our opinion, that a well executed translation of this history would be favorably received by the British public.

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Art. XII. *Strictures on the Asiatic Establishments of Great Britain;* with a View to an Enquiry into the true Interests of the East India Company; comprehending the Rise and Progress of our Settlements in India, the Claim of individual Traders to a Participation of our Eastern Commerce, with an Elucidation of the Means by which those Claims may be made compatible with National Prosperity, and the Welfare of the Company; with a Chart, &c. By William Playfair, Author of the Political and Commercial Atlas, &c. 4to. pp. 222. 12s. Boards. Carpenter and Co. 1799.

The intelligent author of this publication announces the necessity of considerable alterations in the mercantile system, which for so long a period has regulated the intercourse of this country with its eastern dependencies: he urges the propriety of imposing very important restrictions on the exclusive privileges hitherto enjoyed by the East India Company; and he contends for the propriety of admitting private merchants to a participation of the profits arising from this lucrative traffic.

In every alteration connected with India, it naturally strikes us that the manner in which it will affect the natives is the first and primary consideration: not only from motives of justice but from considerations of policy. The Indian jurisdiction is founded on opinion; the rulers bear no proportion to the subjects; and a conviction of the utility of submission is our only security for possession, and we may add our only just claim to it. In these ideas, we have the misfortune to differ from Mr. Playfair, who thinks that it were 'a vain, a false, and a flimsy assertion, to say, that in that government the

happiness of the inhabitants is the primary object;' and who maintains that, if the territorial possessions were separated from this country, we should incur no greater loss than 144,000l. per annum, under the present mode of management. It is not our business to refute this singular proposition: we shall content ourselves with remarking that it is founded on the assumption, that the trade would subsist to an equal extent without the territory; and that it would be capable of being conducted otherwise than by exportation of specie. How far either of these suppositions is probable, we leave those to decide whose knowlege of India is derived from a personal residence. Innovation, however, is never to be recommended for its own sake; and the present Directors of the East India Company, by their extensive foresight, rigid œconomy, and prudent management, have generally obtained the highest and the most deserved encomiums. Whence then arises the necessity for the changes so warmly urged? 'In viewing the laws and regulations (says Mr. P.) which regard the general monopoly and private trade, we find the latter under many unnecessary and improper trammels, and that foreigners have a preference that will in the end prove very destructive to this country.' The Company's exclusive privileges are, of necessity, binding only on his Majesty's subjects: but, in determining the injury sustained by the public in consequence of their exclusion, it were well to consider whether the advantages accruing to foreigners from this circumstance are not unavoidably limited to a certain and that no very considerable amount; and whether it be susceptible of great and indefinite extension.

'The real cause of jealousy (Mr. Playfair observes) originates in this, that as the greater part of the investments made in India are done with money that Europeans have gained there, and wish to remit home; and as the Company, adding a little of Asiatic despotism to the spirit of European monopoly, will not give bills on this country, either on advantageous terms or at convenient dates; Europeans, whether the servants of the Company or not, try to procure more favourable terms by other channels. From this circumstance, and the laws existing, it happens that a foreign house (a Dane or Swede) may trade to India with very little advance of capital.'

If this be the sole grievance, it is manifestly confined to a portion of the superfluous capital of Europeans resident in that country; limited in its amount, and capable of being remedied by the simple expedient of the Company granting bills on more favourable terms. This, however, is not the light in which the subject is viewed by Mr. Playfair.

'The commerce between Great Britain and Asia may be augmented ad infinitum, and it is only to be confined by impolitic regulations,

lations, and particularly, impolitic prohibitions. It is entirely the fault of the legislature, and not any want of enterprize in the people, that our trade with the East has not by this time been more than doubled; for it is certain that the inhabitants of that part of the world would be inclined to deal largely in the produce and manufactures of Great Britain, and where cash is wanting they have abundance of valuable staples to barter for our commodities *. If the mercantile genius of the nation had full scope, what commerce might not be carried on in the exports of slight woollens, hardware, guns, especially those of a small calibre, muskets, military stores, and ammunition.'

Those who are in the least conversant with the customs of the Orientals (and with them customs are immutable) know the impossibility of trading with them to any extent in woollens or hard ware. With regard to the implements of destruction, we must confess that we entertain very serious doubts how far it is consistent with morality, and with the religion which we profess, to supply innocent and distant nations with such pernicious inventions. We are not more satisfied that good policy would sanction the measure.

To conclude, Mr. Playfair proposes to invest the revenues of Bengal in the unmanufactured produce of that country, and to transport it to England. Has Mr. P. calculated how long that revenue is likely to endure, when the numberless persons, now employed in manufacturing the produce of their own fields, are stripped of the means of subsistence?—We hope, however, that this consideration will engage the attention of his Majesty's ministers; that it will be remembered that the productions of Bengal are paid by its own revenue, and brought to this country; that, in addition to this loss, a constant drain of specie flows to the coast, to Bombay, and to China; that the welfare of our settlements is now supported solely by the strict administration of justice, and the security of private property; and that, whenever shoals of needy adventurers from Europe are permitted to settle in the interior, in order to cultivate sugar and indigo, the comfort of the innocent natives is at an end, their respect for the British character is gone, and our Indian dominion verges to its dissolution.

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* We think that the converse of the above proposition is ascertained: but let us examine the articles proposed to be furnished from this country.

Ham.n

ART. XIII. *Institutes of Natural Philosophy, Theoretical and Experimental.* By William Enfield, LL.D. 2d Edition, with Corrections and considerable Additions, &c. &c. 4to. pp. 450. and 11 Plates. 1l. 1s. Boards. Johnson. 1799.

THE original impression of this work was reviewed by us in the year 1786 (vol. lxxiv. p. 138.):—the present is augmented by several new propositions, relations of experiments, &c. and by an introduction to the first principles of chemistry.—Our remarks on the first edition were very few, because we regarded the volume not so much as containing original matter, as being a compilation of the useful and less abstruse parts of philosophy, arranged with considerable method, and discussed in a plain and perspicuous manner. This opinion of its merits continues nearly the same; and as we did not formerly withhold our criticism from motives of delicacy and regard to living reputation, so neither do we now restrain or soften it from respect to deceased worth: worth to which we would here and at all times bear ample testimony. As, however, we decline entering into a particular examination of the propositions, &c. our observations will relate to the general character of the publication; and our criticisms, which will be neither minute nor numerous, we trust will be temperate: severe they could not be, except, resolved on dissatisfaction, we had required in the performance more than its author intended to introduce,—or, making the demand of ignorance, we had asked for an union of inconsistent excellences.

Although the intention of Dr. Enfield might not be, as he expressed himself in his preface, to open a bye path to philosophy, yet his work is evidently calculated rather to recommend and insinuate truth by illustrations and examples, than to place it before the mind stript of all blandishments, such as it must appear according to the strict rules of severe reasoning. It is not indeed to be dissembled that Dr. E. was not eminently qualified to sound the depths of science, and to unravel its most perplexed parts. The variety of the objects of his pursuit dissipated his attention; the knowlege which he possessed was extensive and multifarious; and therefore the laws, which seem to confine within certain bounds all intellectual exertion and attainments, forbad that this knowlege should be in every instance exact and profound. Let it not be understood as our opinion, that there is an antecedent reason why the same individual should not possess at once accuracy and extent of information. Examples might be brought to controvert such an idea: but, looking to the common lot of humanity, we may justly treat universality of talents and acquirements as a chi-

mera engendered in the warm imagination of youth, and fostered by the vanity of sciolists. Whoever pursues knowlege, let his ambition be insatiate: but let his steps be uniformly and steadily directed towards the same point; cautious that his efforts are not diverted by the solicitations of extraneous objects, and dissipated by their frequency: otherwise, he must expect his moments of disappointment; and he will find, after fruitless trials, that a man who ranges extensively will want time to investigate closely, and to search deeply.

These considerations will not perhaps appear irrelevant: they may enable us to form a just estimate of the merit of the author of the present Institutes, may propitiate the severe critic, and may incline him to forgive partial inaccuracies in a book, when he looks to the sum of knowlege which its author possessed. They may also, perhaps, for a moment, restrain the triumphant sarcasms of that tribe of puny and indolent witlings who have never felt the toil of thought, yet pronounce their opinions with confidence, and, because they can censure an author, fancy themselves superior to him; if the work be familiar and illustrative, they complain that it is superficial; if deep, dull; if systematic, tediously formal.

Should one of these critics ask, purposely involving a condemnation in his question, what are the original inventions in the present Institutes, he may be told without hesitation that there are none: that the aim of the author was to treat known truths with method and perspicuity, to touch them *mellæo lepore;* to disentangle that which was intricate, to familiarize that which was abstruse, and to reduce high matters to the level of ordinary capacity. If his book teems not with new ideas and discoveries, there are nevertheless in it (to use the words of a great writer,) "*multa admista ex intimâ philosophiâ, multa dicta dialecticè, quæ quo facilius minus docti intelligerent, jucunditate quâdam ad legendum invitati.*"

Criticism allows no work to be perfect: the faults of the present are either to be attributed to the plan on which it is written, or are to be derived from the turn of the author's mind, and the nature of his attainments. The performance was intended as a popular one; and what is popular must to a certain extent be vague, what is familiar will be deficient in philosophic precision, and what is illustrative will want generality. Dr. Enfield was averse from deep disquisitions and metaphysical refinements *; he is found, therefore, frequently inclining

* In the first Scholium, the author expresses his dislike of what he calls *metaphysical refinements;* and his reasonings on the divisibility

ing to lax reasoning, and insisting on merely verbal propositions. He was fond of what are called obvious and sensible truths; he did not, therefore, give to the principles of science their due exactness and generality. He feared lest the reader should not understand him; and therefore he sometimes props on Induction and Examples, that which ought to have been established on the firm basis of mathematical demonstration.

We have endeavoured to place in a fair light the merits of this work: with the imperfections which it possesses, it yet has a strong claim on public notice; if it be not faultless, it is far above mediocrity.

To the present editor some notice is due.—The augmentations and additions * which he has given to the work may be inferred from his Advertisement:

'In laying before the public a new edition of "*The Institutes of Natural Philosophy, by the late Dr. Enfield,*" the Editor feels it incumbent on him to assure the Reader, that he has endeavoured, as far as was consistent with an elementary book, to avail himself of those advantages which the publication of new discoveries, and new works in science has afforded him; and although the limits of an advertisement will not allow him to particularize all the additions that will be found interwoven with the various parts of the volume, yet it may be expected that, in this place, some notice should be taken of the most material of them; and it is presumed that the following account will be deemed sufficient for the purpose.

'In the first book, the propositions on the divisibility of matter, and the attraction of cohesion, are more fully discussed, and a very useful corollary is drawn from that on the attraction of capillary tubes. To the first and third propositions of the second book, considerable additions are subjoined; and in the second chapter is inserted a new proposition, from which, in conjunction with others, are deduced many corollaries and scholiums, connected with the remaining parts of the book †. Several examples are also given in the two first sections of the fifth chapter, which will be found useful to the young student as illustrative of the theory of falling bodies.

'In the third book is given, independently of the additions noticed in the margin ‡, an important proposition on the specific gravities of bodies, with which are connected examples, and a table of the comparative weights of many of the most useful substances in nature.

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of matter, which follow, are disastrous consequences of this dislike. We wish that the Editor, instead of adding to what Dr. E. had done on this subject, had expunged all the *proofs* of the infinite divisibility of matter.

* In page 369, there appears to be an addition.

'† See Prop. A, (p. 14.) and Cors. Schols. &c. to Prop. 14, 17, 24, 26, 28, 30, 31, 36, 44, 46, 49, 52, 53, 54, 57, and 58.'

'‡ See additions to Prop. 3, 6, 12, 13, 18, A, (p. 103,) 50, and 55.'

Descriptions,

Descriptions, accompanied with figures, are likewise given of the Pyrometer, Air-pump, Barometer, with its application to the measuring of altitudes, &c. Fahrenheit's Thermometer, with a Table of Heat; different kinds of Hygrometers, the Steam-engine, and the Hydrometer.

'The principal additions to the book of Optics, will be found connected with the propositions mentioned below *; in the course of which are introduced, Mr. Delaval's Theory of Colours; brief accounts of Dr. Blair's achromatic Lenses, and Dr. Herschel's grand Telescope.

'On the subject of Astronomy, are arranged under the different articles, several useful Tables, and the important discoveries of the illustrious Dr. Herschel, which have been carefully selected from the last twenty volumes of the Philosophical Transactions. The reference in the margin †, will direct the reader to those propositions to which the most material additions are subjoined.

'Some valuable treatises on Magnetism and Electricity, particularly those of Mr. Cavallo, having appeared since the original publication of this volume, it was thought necessary very considerably to enlarge this part of the work; and it is hoped that the principal discoveries in these branches of science will now be found under their respective heads. By the suggestion of a friend, on whose judgment the public has long placed great confidence, it has been deemed proper that the first principles of Chemistry should form a part of the present volume; and although we have chiefly confined ourselves to the interesting discoveries of the philosophers Black, Priestley, and Lavoisier, on Heat and the Factitious Airs, it is nevertheless presumed, that enough has been said on these subjects to render the doctrines and introductory practice to modern chemistry perfectly intelligible to any person who may be desirous of farther prosecuting the study of this amusing and useful science.

'The Reader ought to be apprized, that besides additions to the old plates, two new ones are now given:—one, as already noticed, accompanying descriptions of several pneumatic and hydraulic machines, and the other containing figures relating to subjects in magnetism, electricity, and chemistry.

'It is hoped that the augmentations to the volume, although they compose about one-third of the whole work, will be found such as ought at this period, to be comprehended in an elementary book of science; and that the speculations of Dr. Herschel, towards the end of the astronomical part, will not be considered as an exception: they are at least the speculations of a great mind, and capable of exciting, in every well-disposed heart, emotions of interest and exquisite pleasure, inasmuch as they lead to the grandest and most sublime notions of the great Author of the universe.

'* See Prop. 5, 13, 22, A, (p. 157,) 42, B, (166,) 61, 62, 66, 68, 69, 76, D, (p. 188,) 94, 122, 128, 144, and 145.'

'† See Def. 1, 12. Prop. 8, 16, 20, 32, 35, 39, 51, 57, 72. 78, 79, 83, 109, 116, 117, 118, 119, 120, 123, 136, 167, 168, 177, 179, A, B, (p. 346–7,) 182, 183.'

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'The Editor will only add, that in the additions to this work, he has uniformly aimed at conciseness; and he will consider his exertions well rewarded, if it be found, by a candid and discerning public, that he has not sacrificed perspicuity to brevity, and that he has not omitted, within his prescribed limits, any material article that might serve to render the original work, in its present enlarged state, generally acceptable and useful.'

The reader will find an account of three volumes of sermons by the late amiable Dr. Enfield, in our Review for September last, p. 67.

R. Woo

ART. XIV. *Observations on the pernicious Consequences of Forestalling, Regrating, and Ingrossing*, with a List of the Statutes, &c. which have been adopted for the Punishment of those Offences; and Proposals for new Laws to abolish the System of Monopoly: Remarks on the Impolicy of the Consolidation of small Farms: Thoughts on, and Acts relative to, the Coal Trade; as also, On the Sale of Cattle at Smithfield, Contractors, Carcase and Cutting Butchers, Fish and Cheesemongers, Poulterers, &c. with an Account of some Convictions of Regrators; and Reflections on the Act lately passed for incorporating The London Flour, Meal and Bread Company, with various Notes, Hints, &c. By J. S. Girdler, Esq. 8vo. pp. 366. 6s. Boards. Seeley. 1800*.

IN order to avoid precipitation of judgment, it is obvious that evidence should be patiently heard on both sides; and this conduct we particularly wish to adopt on the present occasion. It is of infinite importance to ascertain the real source of scarcity, or of the high price of provisions. Are short crops, uniting with the political state of Europe, and the expensive part which we have taken in the war, the dominant causes of the present evil; or are we to attribute it principally to systematic speculations and extensive monopolies, carried on by dealers in corn and in other articles of prime necessity? If the first be the case, we should exercise patient resignation and the strictest economy, in the hope that our hardships will be only temporary: but if there be justifiable cause for asserting the latter reasons, then the indignation of the public must be excited against such authors of distress; and plans should be devised to prevent the sacrifice of general comfort and happiness, to schemes of narrow selfishness and individual aggrandisement. Some respectable writers maintain the impossibility of monopolizing corn, to such an extent as will generally affect the price; and they contend that, in seasons of deficiency, an advance of price, which is the natural result of eagerness to

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* An abridgment of this work is published by the author himself; price 2s.

obtain

obtain and to retain for a time, operates as much to the advantage of the public at large, as to that of the individual dealer or dealers purchasing with this idea; in as far as it tends to put the community on short allowance. It has also been argued that *Plenty will shew itself;* and that the whole herd of forestallers, regraters, and ingrossers, against whom such a cry is raised in hard times, would defeat their own purposes, if there existed a real abundance to be poured into the public market. When, however, it is known that the quantity in hand is insufficient for the supply of the year, and that difficulties obstruct a liberal importation, the intelligent dealer will naturally avail himself of this circumstance; and the immediate effect of his arrangements may indeed produce greater dearness: but the question is, does it not also serve to keep off subsequent famine?

To plead the cause of corn-dealers and other provision merchants, in opposition to the general interest, would be criminal; yet, on the other hand, we should not endeavour to propagate prejudices against any class of men, which may endanger their persons and property, and render them odious in the public eye, without possessing most ample ground of reason and of truth. The side which Mr. Girdler has taken is sufficiently evinced in the title-page, and we give him the fullest credit for fair and honourable intentions. He writes with the view of benefiting his countrymen, and of resisting monopolies and combinations, to which he believes the present enormous price of all the necessaries of life may be attributed. We are told by him, in the introduction to this volume, that he possesses 'vouchers the most authentic, and evidence the most complete, to prove that the avarice of man has intercepted the bounty of his maker;' and we doubt not his persuasion of the validity of such vouchers. We request him to consider, however, whether he has appreciated the full meaning of the word *intercepted* in this place? He denies that there was a deficiency in the crop of 1799 *; and in opposition to the well-known saying among countrymen, that "it is better for the vallies to feed the hills, than for the hills to feed the vallies," he asserts that 'in wet seasons the high and dry lands always overpay the deficiency of the low lands;' and he mistakes the meaning of another old English proverb,

"Whenever the hill assists the dale,
There is abundance of corn for sale,"

* Among other assertions, he maintains (p. 47) that it was 'abundant.'

for

for this cannot mean that, when the dales are inundated in wet seasons, and the corn in them is destroyed or damaged, the hills can compensate the deficiency; which would be contrary to universal experience: but the proverb means that, in seasons moderately favourable both to hill and dale, the country may expect full markets. Mr. G. moreover accuses the farmers and cornfactors of joining 'in a general declaration that the scarcity was extreme,' while they knew the very reverse to be the case: but, if the reverse were the case, is it possible to believe that a million of quarters, added by importation to this internal sufficiency, should make no impression? Mr. G. also tells us that he has 'been up and down the river Thames,' and in other large towns besides the capital, and has discovered granaries and uninhabited houses filled with flour, wheat, and other grain;—that there were 'barge and lighter loads of flour in barrels, taken from the mills and mill warehouses, and other repositories, and *said to be* for the use of government.' The aggregate quantity of hoarded grain, however, Mr. G. does not state; nor does he give any reason for doubting that there are numerous barrels of flour shipped and unshipped every day in the river *for the use of Government*. The great population of London requires vast deposits of corn; and a navy of 120,000 sailors, with an army still more numerous, (to say nothing of the East India and merchant service,) must require a great additional number. To tell us, therefore, that there are strings of granaries on the river is nothing to the purpose. The question to be ascertained is, what is the quantity which a prudential care of the city, and of the public service, requires to be kept in hand; and what, if any, should be the excess over and above this quantity?

In the next chapter, when Mr. Girdler roundly asserts that 'every one who has not participated in illegal practices must rejoice in some late convictions,' he is surely illiberal. He must know the doctrine of Dr. Adam Smith; and that many independent and enlightened men have hesitated in admitting the principle on which these convictions proceeded *.—As to his remarks on the pernicious effects of consolidating numbers of small into large farms, they are on the whole just: but we would not recommend the interference of the legislature in this matter, any more than we would join with Mr. G. in ridiculing the threshing machine, and other modern improvements in husbandry.

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* Sir Thomas Turton has very ably argued these points in his "*Address*," &c. See our last Review, p. 324.

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With little consistency does the advocate for small farms urge the expediency of forcing farmers to the use of oxen in agriculture. Does not Mr. G. know that ox-teams cannot be kept on small quantities of land? Can he suppose that farmers would give the preference to horses, in certain cases, without substantial reasons? 'Our ancestors (he says) used oxen for ploughing, and asses for riding;' in course we ought to do the same, 'for many persons in London, well able to walk, keep horses out of mere vanity, whereby many of them are helped into the Gazette.'

Contrary to the declaration made in the Duke of Portland's letter, Mr. Girdler asserts that 'the kingdom has, for a series of years past, upon an average produced, and does yet produce, more than a sufficient quantity of grain to supply all its inhabitants, without any assistance from foreign parts.' It would give us great pleasure to have this proposition demonstrated: but here the assertion stands unaccompanied by so desirable an appendage. We are told of 'wheat being *secretly* conveyed out of the kingdom:' but is it credible that merchants would *smuggle* corn out of the kingdom, when they must lose more than cent per cent by so doing? We have heard of smuggling being carried on with the view of great gain, but never with the certainty of immense loss.

That the necessaries of life have risen greatly in price, within a few years, all house-keepers know *to their cost.* Perhaps the following table may be acceptable to those who wish to compare different periods together:

'TABLE

Of the COMPARATIVE PRICES *of the* NECESSARIES *of* LIFE *for a* FAMILY, *consisting of a* Man, *his* Wife, *and* Five *or* Six Children.

PRICES OF PROVISIONS CONTRASTED.

1775.	s.	d.	1795.	£.	s.	d.	1800.	£.	s.	d.
Bread, 6 half-pecks, at 1s. 1d.	6	6	Bread, 6 half-pecks, at 1s. 11d.	0	11	6	Bread, 6 half-pecks, at 2s. 10d.	0	17	0
Meat, 14lb. at 4d.	4	8	Meat, 14lb. at 7d.	0	8	2	Meat, 14lb. at 10d.	0	11	8
Soap, 1lb.	0	5½	Soap, 1lb.	0	0	10	Soap, 1lb.	0	0	10
Candles, 1 lb.	0	6	Candles, 1lb.	0	0	10	Candles, 1lb.	0	0	11
Butter, 2lb. at 6d.	1	0	Butter, 2lb. at 10d.	0	1	8	Butter, 2lb. at 1s. 2d.	0	2	4
Cheese, 3lb. at 3½d.	0	10½	Cheese, 3lb. at 7d.	0	1	9	Cheese, 3lb. at 9d.	0	2	3
Small beer, 3 gall. at 3d.	0	9	Small beer, 3 galls. at 5d.	0	1	3	Small beer, 3 galls. at 7d.	0	1	9
Milk, 1 gallon	0	6	Milk, 1 gallon	0	1	2	Milk, 1 gallon	0	1	4
Vegetables	1	0	Vegetables	0	2	0	Vegetables	0	3	0
Coals, 1 bushel	1	0	Coals, 1 bushel	0	1	4	Coals, 1 bushel	0	2	0
For one week,	17	3	For one week,	1	10	6	For one week,	2	3	2

'Exclusive of House-Rent, Shoes, Stockings, Linen, Woollen, and other Articles of Apparel; Strong Beer, and various domestic Necessaries which cannot be dispensed with, not here enumerated.'

The

The truth of the reflection which immediately follows cannot be denied:

'If then this rapid increase shall be suffered to continue: and, indeed, if the present high prices shall not be speedily and effectually reduced, by the means recommended in other parts of this treatise, the prices of all kinds of ingenuity, labour, and skill, and the profits of every trade, should be increased so as to keep pace with them; or otherwise the great bulk of the people, that is, the middle and lower classes, will very soon be impoverished to a degree that will greatly injure the national resources; and for which increased contributions from the rich (which, comparatively speaking, are few in number) will by no means compensate.'

Though we are sometimes constrained to question the statements and to resist the arguments of this writer, we feel pleasure in every opportunity of testifying approbation. He has taken pains to acquire information, and his reflections are animated by benevolence and public spirit. His strictures on the Act of Incorporation of the London Flour Company are truly judicious. He has no expectation of national benefit from incorporated monopoly, and he sufficiently exposes the radical defects of the act itself. The profuse praise lavished on this new company by a late pamphleteer obliged us, in a recent article, to hint our opinion of its probable operation. An incorporated company dealing in corn, flour, and bread, must possess advantages not enjoyed by common dealers, which may be turned to the benefit of the company, and not to the public good. Governments are not in their most enlightened moments, when they encourage such schemes; so inconsistent with the liberal and expanded principles avowed by our ministers themselves, respecting the wise policy of a free trade! Let such trade be encouraged *, and there will be no necessity for public granaries, nor for obliging families to manufacture their own bread; which, in great towns, where both *space* and *time* are very valuable *articles*, would be extremely inconvenient.

Mr. G. argues for *shaking the bushel* in measuring, for enforcing *pitched* in opposition to *sample* markets, and for making it a law that all corn sold shall be delivered to the buyer in open market, and that the seller shall not in the same or *future* market expose it at an advanced price. He may sell it, we suppose, for *less* than it cost him, and *live* (as they say) *by the loss*. This may be called taking care of the public: but it must be a public without trade; for under such a law, Commerce could not exist.

We have attentively followed this gentleman through the different chapters of his work, in which he remarks on the effects

* Desisting from setting the assize of bread, afterward recommended, is wise only on the principle of leaving trade open and free.

of

of the bounties given by the Agricultural Society to promote what is termed improved breeds of sheep *—on carcase butchers—on the fish and coal markets, &c. &c. and we are convinced by what he has advanced that, to the merit of good intention, he has added great persevering industry, in hopes of promoting the general welfare; yet we must be *free to confess* (to use parliamentary language) that he has deduced his conclusions of existing abundance, and extensive monopolies, from very slender and insufficient premises. The quantity of grain passing over Maidenhead bridge, and other local circumstances equally trifling, tend but very little towards ascertaining the amount of the national produce and stock of grain; and the documents which are here given do not warrant the inference, that the high price of the necessaries of life is owing to the rapacity of forestallers, who have reduced monopoly to a system, and who *drink the tears of the labouring poor out of cups of silver.* If gentlemen employ such inflammatory expressions in their writings, are we to wonder that the common people are instigated to violence, and that their violence is ill-directed? As inquiries are now making by parliament, it may not be amiss to hint that, 'when the interested are examined, it requires more than usual sagacity to arrive at the truth;' nor may it perhaps be unjust to suspect that persons engaged in the corn trade will avail themselves of times and seasons: but there seems no reason and justice in reprobating them as the authors of our present calamity, and in pointing towards them the artillery of the public indignation. Moo-y.

ART. XV. *The Prospectus, Charter, Ordinances, and Bye-Laws, of the Royal Institution of Great Britain.* Together with Lists of the Proprietors and Subscribers; and an Appendix. 4to. 3s. Boards. Cadell jun. and Davies. 1800.

THE Charter of Incorporation states that the *Royal Institution*, of the establishment of which some account is here given, is formed with the view of '*diffusing the knowlege and facilitating the general introduction of useful mechanical inventions and improvements; and for teaching, by courses of philosophical lectures and experiments, the application of science to the common purposes of life.*' In the Prospectus, its motive and object are more fully

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* In consequence of these premiums, the farmer is induced to make the sheep more fat than is necessary, and so far to waste his pasture. However the butcher and the candle-maker may admire them for "tallowing well in the cawl and on the kidney," an useless superabundance of fat is produced on the carcase, which disgusts, and produces great waste in families.

explained

explained. We are there reminded how intimately mechanical improvements are connected with the comforts of social man, and yet how slowly these improvements make their way into common use. To remedy this defect is the avowed purpose of the founders of the new philosophical society, which is designated by the style and title of the Royal Institution *.

'Among the various operators who take their stations in the great laboratory of civil society, there are others who cannot be classed either with manufacturers or merchants, though they perform a great and very essential part of the general work. These men are philosophers, who have devoted themselves to the labour of observing,—comparing,—analysing,—inventing. The movements of the universe, the relations and habitudes of men and of things,—causes and effects,—motives and consequences,—are the powers on which they meditate for the developement of truth, by those remote analogies which escape the vulgar mind. It is the business of these philosophers to examine every operation of nature or of art, and to establish general theories for the direction and conducting of future processes. Invention seems to be peculiarly the province of the man of science; his ardour in the pursuit of truth is unremitted; discovery is his harvest; utility his reward. Yet it may be demanded whether his moral and intellectual habits are precisely such as may be calculated to produce useful practical improvements. Detached, as he usually is, from the ordinary pursuits of life, little if at all accustomed to contemplate the scheme of profit and loss,—will he descend from the sublime general theories of science, and enter into the detail of weight, measure, price, quality, or the individual properties of the materials, which must be precisely known before a chance of success can be gained?—Does he know them?—will he become an operative artist?—or can he make advances of this nature, if he do not?—Are his motives and his powser equal to this task?—Surely they are not.—The practical knowledge,—the stimulus of interest,—and the capital of the manufacturer, are here wanting; while the manufacturer on his part, is equally in want of the general information, and accurate reasoning of the man of science.'

How are these obstacles to be conquered? How are the genius and efforts of men of science, in their different departments, to be assisted and combined for the public good?

'There appear (says the intelligent author of this Prospectus) to be but three direct methods of diminishing or removing these difficulties: 1. To give premiums or prizes to the inventors. 2. To grant temporary monopolies. And, 3. To direct the public attention to the arts, by an institution for diffusing the knowledge and

* For the novel use in this country of the term *Institution*, some apology is made; and lest we should suspect that the phrase is borrowed from the French word *institute*, we are told that it is a term 'already well known for near a century, in the famous "*Instituto*" of Bologna.'

facilitating the general introduction of useful mechanical inventions and improvements. The *first* already constitutes the object of a most respectable Society;* the *second* is already provided for by the law of the land; and the *third* is now offered to the consideration of the public.

'The two chief purposes of the ROYAL INSTITUTION, being the speedy and general diffusion of the knowledge of all new and useful improvements, in whatever quarter of the world they may originate; and teaching the application of scientific discoveries, to the improvement of arts and manufactures in this country, and to the increase of domestic comfort and convenience; these objects will constantly be had in view, not only in the arrangement and execution of the plan, but also in the future management of the Institution.

'In the execution of the plan, the Managers have purchased, with the approbation of the Proprietors, a very spacious and commodious house in Albemarle-street, where convenient and airy rooms will be prepared for the reception and public exhibition of all such new mechanical inventions and improvements, as shall be thought worthy of the public notice, and proper to be publicly exhibited; and, more especially, of all such contrivances as tend to increase the conveniences and comforts of life, to promote domestic economy, to improve taste, or to advance useful industry.

'The completest working models, or constructions of the full size, will be provided, and exhibited in different parts of this public repository, of all such new mechanical inventions as are applicable to the common purposes of life.'

'In order to carry into effect the second object of the Institution, namely, that of *teaching the application of science to the useful purposes of life*, a lecture-room will be fitted up for philosophical lectures and experiments; and a complete laboratory, and philosophical apparatus, with the necessary instruments for making chemical and philosophical experiments: and men of the first eminence in science will be engaged to officiate in this essential department.'

These extracts will be sufficient to explain to our readers the outline of this Institution; from which, if we are to judge by the noble and liberal patronage which it has received, no inconsiderable benefit seems to be expected. The opulent and fashionable members of society are here invited to an intimate familiarity with science; as it is presumed that, 'when the rich shall take pleasure in contemplating and encouraging such mechanical improvements as are really useful, good taste, with its inseparable companion, good morals, will revive:—rational economy will become fashionable: industry and ingenuity will be honoured and rewarded; and the pursuits of all the various classes of society will then tend to promote the public prosperity.'

'* The Society for the Encouragement of Arts, Manufactures, and Commerce, instituted 1753.'

If such effects can be produced by this Royal Institution, its establishment will be a singular blessing: but, though we would not damp the ardour of enterprize in its patrons, we are taught by experience not to raise our expectations too high on these occasions.

For the system of rules and regulations, we must refer to this work.

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ART. XVI. *An Inquiry into the Life, Writings, and Character of the Reverend Dr. William Guild,* one of the Chaplains in Ordinary to his Majesty King Charles I. and Founder of the Trinity Hospital, Aberdeen. With some Strictures upon Spalding's Account of him, and of the Times in which he lived. By James Shirrefs, D.D. Senior Minister of Aberdeen, &c. 8vo. pp. 142. 2s. 6d. Boards. Rivingtons. 1799.

As the motives of Dr. Shirrefs, in this publication, are composed of gratitude for benefactions bestowed on his native city, and of respect for distinguished learning and virtue, they must intitle him to considerable praise; and this praise will be increased by the candour and love of truth which pervade the work: but the subject of the history is too little known, and the events of his life are not sufficiently varied, to excite general interest. Dr. Guild was born in the year 1586, and very early distinguished himself by his writings. In 1617, when James I. endeavoured to establish Episcopacy in Scotland, he appears to have been consulted on that important occasion; and, by his prudent and honourable conduct, to have engaged the esteem and friendship of the celebrated Bishop Andrews, to whom the management of that difficult business was intrusted. Every person conversant in history knows that James failed in his attempt, and had wisdom sufficient to refrain from renewing it during the course of his reign. Happy would it have been, had his successor pursued the same line of conduct: but, actuated by a zeal which, however laudable, must be confessed to have been ill timed, (if not intemperate,) Charles I. by proclamation ordered the *liturgy* to be used in the public worship of the Church of Scotland; and this imprudent step may be considered as one great cause of the civil war which not long afterward ensued.

Of the solemn *League* and *Covenant*, which was the immediate consequence, our author speaks in the following manner:

'At this alarming crisis, when the resentment and jealousy of the nation were aroused, it was thought necessary to establish, as a test of principle, that famous *Covenant*, which has been so much applauded by some, and so much reprobated by others. Impartially considered, it

it was little more than a solemn renunciation of Popery, and a mutual bond, by which the subscribers engaged, upon oath, to oppose all religious innovations, and to assist each other against all their enemies. As its tenour was perfectly agreeable to the general sentiments of the nation, this engagement was, in a short time, voluntarily subscribed by persons of all ranks and conditions.'

Some of our readers may perhaps deem this a partial account of what has been termed a rebellious combination: but it must at least be acknowleged, by every person who has read this extraordinary composition, that it is drawn up with great art and studied ambiguity. Dr. Guild conceived that there were passages in it unfavourable to royalty; or he would not have thought it necessary, when he signed it, to have made the reservation that, by this act, he did nothing contrary to the allegiance which he owed to his sovereign; and the Doctor was not singular in his opinion, since many subscribed to the covenant with similar exceptions.

The remaining part of Dr. Guild's life was clouded with troubles and mortifications, inseparable from the confusion of the times. After having discharged the duties of his office as Principal of King's College, Aberdeen, with great reputation, for the space of ten years, he was deposed in the year 1651. To this cruel sentence he submitted with laudable composure and resignation, and died in the year 1657; universally esteemed for his many virtues, and for his numerous public charities. Some of the latter were of such a nature as to require a large fund for their support, yet Dr. Shirrefs does not give any particulars respecting the private fortune of Dr. G.; and the honourable office which he held in the University of Aberdeen was by no means lucrative. On this subject, the reader may possibly indulge some curiosity; which, we think, might have been gratified.

Ban^r.

Art. XVII. *Addisoni Epistola missa ex Italiâ ad illustrem Dominum Halifax, Anno* 1701. *Auctore,* A. Murphy. 4to. 2s. 6d. Rivingtons. 1799.

This epistle of Addison has been much admired, but more perhaps on account of the great name of the author, than for the sake of its intrinsic merit. To us it always appeared a languid poem; though, with much fulsome flattery, it contains some good observations and just sentiments. In this Latin translation, Mr. Murphy has embellished those parts of his author which are defective in strength and harmony; and he has avoided with some dexterity, a few glaring absurdities into which Mr.

Addison inadvertently fell.—Mr. A.'s incidental address to Liberty has been generally praised, and often quoted: but we shall transcribe it here, in order that our readers may compare Mr. Murphy's version of it. They will observe that he has amplified the invocation; and in these flowing lines they will trace him in the footsteps of the elegant Roman bards:

" Oh! Liberty, thou Goddess, heav'nly bright,
Profuse of Bliss, and pregnant with delight!
Eternal pleasures in thy presence reign,
And smiling plenty leads thy wanton train;
Eas'd of her load subjection grows more light,
And Poverty looks cheerful in thy sight;
Thou mak'st the gloomy face of Nature gay,
Giv'st beauty to the Sun, and pleasure to the Day."

' Libertas, O Diva! tuo mortalia corda
Numine quæ comples; O Cœli vera propago!
Heroum Genetrix! hominumque Deûmque Voluptas!
Te, Dea, Te fugiunt Luctus, Te tristis egestas;
Te sequitur secura quies, Te gaudia vitæ,
Dulcis amor patriæ, et sancti reverentia juris.
Te duce mansuescit sœvæ inclementia Brumæ;
Floret ager, messes audent se credere cœlo,
Pauperis et tuguri sub tecto mulctra Colonum
Lacte juvant, fert alma Ceres sua dona, diesque.
It melior, Solesque novo splendore nitescunt.'

We shall cite one more example of the embellishments and additions contained in this translation, and of the use which Mr. Murphy has made of his classical studies in his younger days:

" How am I pleas'd to search the hills and woods
For rising springs, and celebrated floods!
To view the NAR, tumultuous in his course,
And trace the smooth CLITUMNUS to his source;
To see the MINCIO draw his wat'ry store
Through the long windings of a fruitful shore;
And hoary ALBULA's infected tide
O'er the warm Bed of smoking Sulphur glide."

' Quam juvat errantem in sylvis nemorumque recessu
Explorare Lacus vitreos, atque inclyta cantu
Flumina! jam video rapidis ubi volvitur undis
Sulphureâ NAR albus aquâ; jam fontis amæni
Apparent Latices, ripis CLITUMNUS opacis
Unde per arva fluens viridi trahit amne Liquorem.
Parte aliâ tardis devolvens flexibus undas
Itquè reditquè viam, crebrisquè Ambagibus errat
MINCIUS, et Late viridantes irrigat agros;
Perquè imas valles, et olentes sulphure ripas
ALBULA præcipitat fumanti gurgite fluctus.'

Addison

Addison has been censured for an unlucky mistake in these lines:

"Nor at the coarseness of our heaven repine,
Though o'er our heads *the frozen Pleiads* shine." P. 38.

It seems strange that Mr. A. should be ignorant that the Pleiades, so far from being in the frozen regions of the heavens, are situated within 23 degrees of the equator; and this error is the more extraordinary, because, in his translation of the 4th Georgic of Virgil, without any authority from the original, he speaks of their adding fresh lustre to the summer skies. Mr. Murphy has prudently substituted the seven stars in the great Bear:

'Quamvis supra caput horrida nimbis
Stet glacialis hyems, et tardi plaustra Bootæ.'

The confusion of metaphors in the following lines has been exposed by Dr. Johnson with such just severity, that Mr. Murphy is warranted in having wholly omitted them:

"I bridle in my struggling muse with pain,
That longs to launch into a bolder strain." P. 44.

We shall only farther remark that, in our opinion, the admirers of modern Latin poetry will derive much pleasure from the perusal of this translation.—It may appear like the pedantry of criticism, to observe, respecting Mr. M.'s phrase *ad Dominum Halifax*, that we know not whether the term *Dominus* is expressive of a title of honour: but *Comes* is the Latin appellation for Earl; and *ad Comitem de Halifax* would certainly have read much better than the expression here employed; which Mr. Murphy has avoided in his dedicatory Ode to the Lord Chancellor,—BARONI *de Loughborough.*

Ban^r.

MONTHLY CATALOGUE,
For DECEMBER, 1800.

ARCHITECTURE.

Art. 18. *Gothic Ornaments of the Cathedral Church of York*, drawn and etched by Joseph Halfpenny. 4to. 6s. each Number. Sold in London by Mr. Taylor, High Holborn.

We have pleasure in announcing the completion of this elegant work; which, in twenty numbers, exhibits one hundred and seventy-five different specimens of the architecture and decorations of one gothic building. In M. R. vol. xxii. N. S. p. 327. we mentioned the appearance of the first seven numbers; and we can now add that Mr. H. has persevered with equal spirit, attention, and success. He has subjoined to his specimens (see No. XX.) four

general views, taken from the internal parts of the Church and Chapter-House, in order to explain the situations which the respective ornaments occupy in the Church, and to convey an idea of the different styles of design at the several periods of building. We are rather surprized that, to the Inside Views, he has not added a perspective elevation of the Exterior.

To what is called the Gothic style, much attention has lately been given; and the study of it has not been unrewarded. Certain parts possess exquisite beauty. When the stupendous structures of this kind fall, we cannot expect the re-erection of them; and for this reason, we hope that the zeal, which arises from admiration and veneration, will excite unremitting regard to those repairs which are necessary to sustain them through a succession of ages, as monuments of antient taste, and as proofs of merit at a period when the arts in this kingdom were thought to be extremely low.

In No. XVIII. plate 95, are given four compartments, coloured, in the ceiling of the Chapter-House; which are from paintings on wood, and seem to be done *in alla tempora* with a coat of varnish over it. To the account of those compartments, the following note is added:

'History informs us, that the Arts and Sciences were introduced into this island in the seventh century, and that in the tenth century, in the reign of king Edgar, Painting was then held necessary to the accomplishment of a refined education: yet Mr. Horace Walpole (afterward Lord Orford) in his Anecdotes of Painting, says that the earliest account on record, he could meet with, is dated 1233, in which King Henry III. orders the Sheriff of Southampton to have the King's chamber at the Castle of Winchester, painted with the same histories and pictures with which it was first painted.'

The author pledges himself for the accuracy of his drawings; in taking which, he was assisted by the scaffolding erected for workmen, which enabled him not only to examine minutely the several members and ornaments delineated, but also to chuse his point of view and distance. We congratulate him on the patronage which he has experienced, and which he appears fully to deserve.

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BIOGRAPHY.

Art. 19. *Literary and Characteristical Lives of John Gregory, M.D.; Henry Home, Lord Kames; David Hume, Esq.; and Adam Smith, LL.D.* To which are added a Dissertation on Public Spirit; and three Essays. By the late William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh. 8vo. pp. 450. 7s. 6d. Boards. Robinsons, &c. 1800.

The biographical portion of this posthumous work, which was written by a person who was in intimate habits with the eminent characters mentioned in the title-page, would have communicated greater interest, had the author imparted particulars calculated to afford a more accurate view of their private conduct, opinions, and tempers, than can be collected from a perusal of their writings, or the public events of their lives, which are already sufficiently known.

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Such, however, was not the design of Mr. Smellie. He relates the principal changes in the situation of his philosophic friends, and the period of the publication of those works from which they derived their celebrity; usually accompanying these particulars with an abstract of the books themselves. If the universal circulation of those works did not supersede the necessity of such a task, this plan would probably possess more attractions; the author's ability being unquestionable.

A Dissertation on the means of supporting and promoting public spirit, and three Essays now published, were written in the year 1763, when the author was only twenty years of age. Public Spirit is defined to be, 'an habitual temper or disposition of mind, which incites the person endowed with it uniformly to prefer general advantage to private interest;' and the juvenile writer is sanguine enough to assert that 'were the mind properly tutored, love to the whole human race would, in a few ages, become as general as self love at present.' We must reluctantly confess, however, that the means which he recommends for this purpose seem very inadequate to the production of this universal cosmopolitanism.—The Essays treat of the following questions; 1st, Whether are all animate and inanimate bodies made for the immediate use and conveniency of mankind; or, is that only a secondary end of their existence? 2d, Whether oratory, on the whole, has been of use to mankind? The first of these problems is determined in the negative, the latter in the affirmative. The last Essay is on poverty.—The style of the whole work is intitled to commendation: but the observations, though sensible, are obvious, and frequently common-place.

Ham^n.

EDUCATION.

Art. 20. *A complete Introduction to the Knowledge of the German Language;* or, a Translation from Adelung: arranged and adapted to the English Learner; &c. By George Crabb. A new Edition, corrected and revised. 12mo. pp. 175. 4s. Boards. Johnson, &c.

It is not often that we find authors submitting themselves to the rod of correction, however merited, and profiting by the advice which has been given to them. We are therefore glad to rank Mr. Crabb in the class of those on whom admonition is not bestowed in vain; and to observe that the strictures which we passed on the first impression of his German Grammar, Rev. for August 1799, have tended to the production of a second and much improved edition: in which the author has not only corrected his former mistakes, but has bestowed such pains on the whole arrangement, that his grammar is now become an useful manual to all learners of that language. Indeed, from a careful perusal of it, we do not scruple to pronounce it, in its present shape, one of the best German Grammars now extant in the English language. The *examinations* and *practice*, which the author has added to the several sections, must prove very acceptable to the student; and the irregular verbs are exhibited in a judicious manner, so as not to perplex the learner.—In the former edition, the practice of the syntax was crowded with figures referring to the rules:

but, as the utility of these references, to an attentive student, might be doubted, Mr. C. has now very properly omitted them. The press-work, also, has been corrected with so much attention, that we have met with few typographical errors; a most important recommendation of an elementary book.—The former preface, likewise, has been very wisely expunged.—Indeed, the whole Grammar has undergone so complete and favourable a change, that the author might with propriety have intitled it a new work.

These remarks will shew that we have bestowed some attention in perusing this volume; and we shall give a farther proof of it by pointing out a few errata and mistakes; which, though of little importance, ought to be avoided in a future edition.

P. 45 read *glänzen*. P. 75. in the first example, *sie*, which occurs twice, ought to be printed with a capital. In the same page, *des Catilins* is erroneous for *Catilina's*; as is *Lang*, p. 81; which, when an adverb, *correct* writers always spell with an *e* final. P. 86. *dann* after the comparative is totally obsolete, except in verse. In the same page, occurs a complete anglicism, to which even Germans in this country are very liable, when negligently speaking their native tongue, viz. *Ich liebe ihn ambesten*, instead of *I. l. i. am meisten*; or *ich habe ihn am liebsten*.—P. 91. The common phrase *einen vor den Kopf stossen* is incorrectly translated, *to affront one to his face*. It simply means, *to offend a person*. At p. 105, in the third line from the bottom, is an erratum.—P. 109. The verb *zurücksch—lagen* is inaccurately divided; its second syllable terminates in *ck*.—In the verb immediately succeeding, the letter *s* after *f* is superfluous.—P. 156, for *Afferei* read *Äfferei*.

Hist.

Art. 21. *Cortez;* or, the Conquest of Mexico: as related by a Father to his Children, and designed for the Instruction of Youth. Translated from the German of J. H. Campe. By Elizabeth Helme, Author of Instructive Rambles in London and its Environs, &c. &c. 12mo. Two Vols. in one. 3s. 6d. sewed. Low, Law. 1799.

Art. 22. *Pizarro;* or, the Conquest of Peru; as related by a Father to his Children, &c. Translated from the German of J. H. Campe. By Elizabeth Helme. 12mo. Two Vols. in one. 3s. 6d. sewed. Low, Law, &c. 1799.

The plan of this German writer, and Mrs. Helme's design of presenting his labours to the English public, have been already notified to our readers in our 31st vol. p. 88, where we gave an account of the first of this series of publications.

It is to be regretted that Dr. Robertson has shewn so much deference to the Spanish accounts, as to hold up Cortez as an object for admiration; and as a man possessing, in an eminent degree, almost every quality which constitutes the hero, even humanity not excepted. Disapprobation is occasionally expressed during the recital of an act of barbarity: but the censure is transient, and the hero re-appears almost immediately with undiminished lustre. M. Campe, who has principally consulted Dr. Robertson, likewise treats Cortez with too much favour, and qualifies his censures with palliatives. One of the

children

children is made to demand, "what the Sovereign of Mexico had done to the King of Spain, that he should make war upon him?"

'*The Father*. Nothing.

'*Frederic*. Why then did he make war?

'*Father*. To become master of his treasures, cities, people, and country.

'*Frederic*. The Spaniards were then robbers, father?

'*Father*. Nothing more, my dear Frederic.

'*Frederic*. Oh fye! I have done with Cortez. I thought he had been a generous, good man.

'*Father*. He was so in many respects. In those days such dreadful superstition reigned among men, that all who did not profess the Christian religion were not considered as beings of the same order, but as creatures deserving only of hatred, rejected by God, and destined to eternal torments. Upon this principle, it was held as pious and praise-worthy to persecute, despoil, &c.—Cortez considered himself as an instrument in the hand of God.——You see, therefore, my children, that it is possible for the same man to be at once a hero and a robber; pious and inhuman! ——Oh, that there had been one enlightened, one courageous friend to humanity, to have opened the eyes of the blinded Cortez by thus addressing him—"What art thou about, unhappy man? What has been the crime of these harmless people, &c."—Had one been found to have spoken thus to Cortez, the mist with which superstition had enveloped his otherwise great soul, might have been dissipated, and with the same zeal he employed in extirpating the suffering Indians, might he have become their declared protector against other bands of European robbers.'

Surely the author has here misconceived the character of Cortez. Whoever impartially considers the general tenor of his conduct, we apprehend, will scarcely give him credit for possessing a heart made of such penetrable stuff, as that he would have been deterred, by any representations of justice or of humanity, from the prosecution of his enterprize. Neither can much stress be laid on his being influenced by mistaken piety. Cortez seldom appears to have been hurried away by superstition, except when the natural insolence of his disposition had been encouraged by success. Many of his worst actions were wholly unconnected with motives of piety, either real or pretended. The condemnation of the Mexican General Qualpopoca and his officers to be burnt alive, the putting to the torture and the execution of the Emperor Guatimozin, and many other similar atrocities, can be referred to no other motives than to those of avarice and cruelty. If the Mexicans of those days could have transmitted to us the history of their calamities and ruin, the character of Cortez would probably have found no advocate who would have endeavoured to rescue it from ranking with the worst which the world has produced.

The inquiries and remarks of the children, with the explanations which they excite, are entertaining and instructive:—but the author's definition of superstition, in the fifth dialogue, appears to us to want correction.

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The history of Pizarro being written in a similar manner, we shall only remark on it that here, likewise, M. Campe places too much value on a spirit of enterprize; a spirit which requires the stamp of a good motive in order to be intitled to praise.

The narrative in both histories is clear and animated; and the translation is unaffected and easy. Capt. B

Art. 23. *The Young Lady's New Guide to Arithmetic;* being a short and useful Selection, containing, besides the common and necessary Rules, the Application of each Rule, by a Variety of practical Questions, chiefly on domestic Affairs, together with the Method of making out Bills of Parcels, Book Debts, Receipts, &c. for the Use of Ladies' Schools and private Teachers. By John Greig, Teacher of Writing, Geography, &c. 12mo. pp. 80. Wallis. 1800.

The pretensions set forth in this title page are not ill supported in the body of the work; which may be useful where personal instruction is not to be obtained. Jo.

Art. 24. *Dangerous Sports.* A Tale addressed to Children. Warning them against wanton, careless, or mischievous Exposure to Situations from which alarming Injuries so often proceed. By James Parkinson. 16mo. pp. 183. 2s. Symonds.

Were the style of this little volume equal to the matter which it contains, it would merit high commendation; and with its defects of this nature, it deserves to be considered as an useful addition to a child's library. No works require so complete a mastery over language, with so much taste and judgment, as compositions for children. Jo.

POETIC *and* DRAMATIC.

Art. 25. *Speed the Plough:* a Comedy, in Five Acts. As performed with universal Applause at the Theatre Royal, Covent-Garden. By Thomas Morton, Esq. 8vo. 2s. Longman and Rees. 1800.

To be methodical in our account of this pleasing comedy, we must begin by observing that Mr. Fitzgerald has furnished it with a good Prologue. We think, however, that the complaint of unsuccessful bards being forgotten is not quite accurate: there are records not only of bad poets, but of those who were sworn foes to the Muses. Perhaps good writers are less safe from the monsters of envy, and from shallow critics, than the little *Nautilus* is from "the monsters of the deep."—Mr. F., addressing himself to the class of "critics, who rule o'er politics and plays," terminates his prologue very happily by the following four lines:

'Protect our Author on the coming day,
And though you damn the prologue—spare the play;
To your decree each Dramatist must bow,
Give but your aid, and that will 'Speed the Plough!'

To analyse the plot of this comedy, and enable our readers to judge of whom and what we are speaking, it may be necessary to tell them in

in the (we think) useful manner of the *Dramatis Personæ* of our old comedies, what kind of character each individual is to represent.

Sir Philip Blandford; an hypochondriac gentleman, labouring under the pressure of some secret calamity or guilt.—*Morrington;* a mysterious character, of great use in the *dénouement.*—*Sir Abel Handy*; a whimsical character, vain of his genius for mechanics, and a purchaser of all kinds of quackeries and new inventions.—*Bob Handy*, his son; a wild shatter brained young man, full of pretensions to universal knowlege and accomplishments: the intended husband of Miss *Blandford*, but fond of *Susan.*—*Henry;* an orphan youth, utterly ignorant of his family, distinguished by his virtues, and living with *Farmer Ashfield.*—*Farmer Ashfield;* an honest, industrious, and jocose tenant of *Sir Philip Blandford*; Father of *Susan.* —*Evergreen:* Sir Philip's old Gardener, in possession of all the secrets of the family.—*Gerald*, servant of *Morrington.*—*Postilion.*—Young *Handy's servant.*—*Peter*, servant to *Sir Abel.* — *Miss Blandford;* daughter of *Sir Philip:* an amiable, innocent, and generous character. —*Lady Handy;* a termagant upstart, formerly servant to *Farmer Ashfield.*—*Susan;* daughter of the *Ashfields*, secretly, but innocently, attached to *Bob Handy.*—*Dame Ashfield*; the Farmer's wife; with no other infirmities than rheumatism, and a little neighbourly envy at *Goody Grundy*'s better circumstances.

Act I. The west-country dialect is well supported in the first scene, and throughout the play, by Farmer Ashfield. In this Act, besides the liveliness of the dialogue, Dame Ashfield's jealousy of Dame Grundy, bringing her name in on all occasions, is truly risible. The Gardener, speaking in his own character, draws all his similies and allusions from his occupation. Sir Abel's passion for new inventions.—The patent lock that can't be picked—The horizontal bolt—Grand substitute for gun-powder—The patent medicine-chest —The infallible axletree—Waterproof shoes—Newly invented pocket glass Small camp-chair—Converting saw-dust into deal-boards—Preparation for extinguishing flames—Fire-escape—Patent fire-engine, &c. and the conceit of the young 'squire as a cudgel-player, whose head is broken by the old Farmer;—are all laughable.

Act II. Dame Ashfield pardons Bob Handy too easily for spoiling her lace. The description of *Ton* is excellent. The stage motto, *veluti in speculum*, is here fulfilled.—The *rage*, or rather the *pretension* to every thing—The affectation of cleverness, accomplishments, mechanics, agriculture, botany, arts and sciences in general—New discoveries, &c. Scene III. is really touching; and yet, thro' tears, we must laugh at the old man's provincial language.

Act III. Sir Philip's hatred of Henry is as much too violent as his daughter's love, we should rather say simplicity; which resembles that of Miranda in *The Tempest*; who never saw a young man before, nor any man, except her father and Caliban.

Act IV. The *éclaircissement* between Miss Blandford and her father is well written. Bob Handy's description of new inventions is very good: but Bob becomes a rational creature rather too suddenly. Perhaps, however, that circumstance renders Sir Philip's confidence in him more natural.

Act

Act V. It has been observed that Sir Philip's choice of Bob Handy, an eccentric character, for his confidant,—that he should view his brother's offspring with such detestation—that the instrument of his guilt should have been preserved—that Miss Blandford's and Henry's love at first sight, in which she makes the advances,—are unnatural incidents:—but, with these defects, if defects they be, it should be allowed that there still remains merit sufficient in the piece to intitle it to a place among our best modern comedies. Nothing can be more contrasted, and distinct, than the characters of this play: the two Baronets; Bob and Henry; Morrington and Farmer Ashfield; Gerald and the Gardener; Lady Handy and Miss Blandford.—Indeed, honest Ashfield, his wife, and daughter, are consistently similar, and of one family; at which the admirers of contrast can scarcely grumble.

Mr. Andrews has furnished an Epilogue truly comic, in the spirit of the play itself, as well as in that of the individual, Bob Handy; who still retains his mixed character of half foolish, half wise; half profligate, and half a man of honour. Mr. A. has made good use of the dispute concerning the old and new century, the affectations and nudities of female dress; and he has produced a good *pun*, if critics may allow such a thing to be possible, on the enormous bustle with which the necks of the men are encumbered;

> 'Your taste, cries Dad, I fear your credit shocks,
> The *rise* of *Cravats* proves the *fall* of *Stocks*.'

Dr B....

Art. 26. *Atys*; or, *Human Weakness*; a Poetical Essay. By J... M... 8vo. 2s. Vernor and Hood, &c. 1799.

We have often thought that blank verse is a species of composition not well adapted to *sermonizing*; and the poem before us has tended to confirm that idea. The reader of it, we imagine, will be of opinion with us that it is already *long*: yet the author promises, or threatens, to continue it through several books, if this first specimen shall be supported by the public approbation. We should be very bold, if not rash, if we ventured to promise him that support:—for we conceive that the taste of the present day will not much relish an insipid tale respecting a boy and a goddess on Mount Ida, encumbered with the stale mythology of old Greece, loaded with flat and common-place morality, and delivered in the heavy and unharmonious blank verse of a modern poetaster.

Whether we speak too harshly of this poem, the reader may judge from such lines as these:

> 'And as old Rome form'd into deities
> The blackest tyrants *that*, since earth BEGAN
> *Who*, with their crimes, even shame the vilest age,
> So he will fondly canonize his sin,
> While from some hated Virtue, with foul hands,
> He tears her *glory*'s wreath, and *darkens* her
> To some foul Vice's *shape*—*Posterity*,
> Not wiser than their *sires*, and sway'd alike
> By the same passions, greedily receive

The

The *perjured legend* they have handed down,
And add new strength by fictions of their own.'

We are at a loss to guess where that author learned the meaning of the word *Wisdom*, who could thus write respecting the idea which it designates:

——'Where Wisdom, then,
Proud boast of human kind, where rest thy vaunts,
That thou alone art Virtue? Cast far back
Thy view unto past ages, and where once
Thou'st thrown a light on Virtue, for that once
Confess how often, *for thy own base ends*,
Thou hast encreased delusion, and *abused*
Thy godlike mission, by *augmenting* still
The *errors* of thy race. Short sighted once
But rendered blind by thee, *Credulity*,
Thy duty to remove, serv'd as a *base*
To raise *thy fabric* on—year after year
Tread on each other's heels—race after race
Sink down into the tomb—new *errors* still
Thy children teach, and those of fools believe.'

Wall.

Art. 27. *Equanimity:* a Poem. By Mason Chamberlin. 8vo. 1s. 6d. Clarke. 1800.

Art. 28. *Harvest:* a Poem. By Mason Chamberlin. 8vo. 6d. Clarke. 1800.

The first of these poems is in fact a sermon in blank verse, on the text *In patience possess your souls*; and the latter may be considered as a composition of the same description, on the subject of *grateful piety and trust in God*. In the first poem, there is something to justify its title: but the second has little if any thing in it that is appropriate to its avowed subject. The season and labours of *Harvest* are not described; and if a reader of the poem were required to give it a title, that which it now bears would scarcely occur to his mind. Serious and pious sentiments are diffused through both of Mr. Chamberlin's poems; into whose blank verse, texts of scripture are very liberally interwoven, which often produce a prosaic effect, and give (as we have said) the idea of a sermon put into measured lines. It is impossible to object to the religious tendency of the remarks and observations: but we lament that they were not either exhibited in plain prose or in a diction more truly poetical. Let the reader judge by the following specimens from *Equanimity*:

'Of blessings, which the truly wise alone
Are qualified to taste, who use the world
As not abusing it.——'

'O confess
Your insufficiency, receive henceforth
The aid vouchsafed you, leave the devious paths
Of speculation, fruitless as 'tis vain,
And proving all things, seek the surer road.

Mark'd

Mark'd out by Revelation from above.
Soon shall the crooked paths be render'd straight,
The rugged places plain and God appear,
Directing each particular event
For final good, though often times by means
Inscrutable to man.'

'There imprint
The useful lesson, that the Great Supreme
Disposes all things, for the benefit
Of such as walk uprightly in his sight.'

'The bliss of heav'n
Describ'd with all the simple eloquence
Of Inspiration's genuine oracle,
In such as mortal eye hath never seen,
As ear hath never heard, nor heart conceiv'd.'

In the poem called *Harvest*, the materials, structure, and merit of the verse are the same with those of the former. Thus we read, in a part most appropriate to the given subject:

'For not alike in each succeeding year
Can the prolific earth yield her increase,
E'en with the utmost labour man can use.
Nor is a temporary scarcity
The certain sign of Heav'n's awaken'd wrath.
Let then frugality attend our use
Of the abundance sent from time to time.'

To enforce the practice of frugality, the poem thus concludes:

'When to supply the famish'd multitude
He wrought a miracle, himself enjoin'd
To gather up the fragments that remain,
When all had eaten, that no needless loss
Might be incurr'd, but liberality
With prudent care be blended—pattern just
For all to follow, who have hope to taste
The better joys of an eternal world,
Which he hath promised to his followers.'

Dr. Johnson's remark on witty perversions of Scripture may partly be applied to poetry composed of scraps from the Bible: *it is too easy to satisfy real genius*. We allow such a mixture in prose-exhortations from the pulpit, but it will not be permitted by the genuine offspring of Parnassus. Moo.

Art. 29. *Pizarro; ein Trauerspiel in Fünf Aufzilgen, &c. i. e.* Pizarro, a Tragedy in Five Acts, represented at the Theatre Royal, Drury-lane, according to the German of Von Kotzebue's *Death of Rolla*, or *The Spaniards in Peru*, adapted to the English Stage, and enriched by R. B. Sheridan; translated into German by Constantine Geisweiler. 8vo. 2s. Robinsons. 1800.

"Every dog has his day," says the vulgar proverb; and so has every novelty in the world of Letters: which holds especially true with

with respect to dramatic compositions. It is with most modern plays as it is with pills, powders, and other quack medicines. Each is puffed, panegyrized, and has a temporary run; and then it falls into disrepute, to make way for another novelty, doomed in its turn to the same sublunary fate. Thus Anderson's pills, James's powders, and even *Baume de Vie*, and the good Bishop of Cloyne's tar-water, have all yielded the palm to *Quassia*. Quassia is the catholicon of the present day, the great panacea for every ailment!

What Quassia is in the *Materia Medica*, Pizarro, for some time past, has been in the *Materia Dramatica*. Pizarro! Pizarro! resounds from the counter to the palace, and all ranks are equally delighted with that motly incoherent importation: while the Germans laugh at our bad taste, and exclaim "*O imitatores! servum pecus!*"—What will they say when they learn that this same metamorphosed English-German Pizarro has been re-metamorphosed into its original form? This is, however, the case; and we have now before us a German version of Mr. Sheridan's Pizarro, under the title above transcribed.

Our English readers will not expect that we should quote any part of this new Pizarro for their perusal; and the Germans would not thank us for specimens of it in their own language.—We trust, indeed, that our rage for German plays is nearly over; and that our play-wrights will henceforth have good sense enough to trust to their own native powers for the support of the English theatre.

POLITICS, &c.

Art. 30. *Remarks on the Deficiency of Grain*, occasioned by the bad Harvest of 1799; on the Means of present Relief, and of future Plenty. With an Appendix, containing Accounts of all Corn imported and exported, with the Prices, from 1697 to the 10th of October 1800; and also several other Tables. By John, Lord Sheffield. 8vo. pp. 120. 3s. 6d. Debrett.

Party declamation and narrow views ought studiously to be avoided in discussing the question of present scarcity. If the war blends itself, as it necessarily must, with the consideration, it is not its principle but its wide extent and vast magnitude which must be put into the scale. We may say of it as Juvenal says of Hannibal, *res humanas miscuit;* and hence the difficulty of obtaining a foreign supply has been added to the circumstance of deficient harvests. It must also be observed, that the bad harvest of 1799 extended over a great part of Europe. Can it be matter of wonder, then, (to use Lord Sheffield's words,) 'that we are fallen into distress.' Europe, we are told, is nearly exhausted; and if this be true, it is evident that we must depend more on internal management than on succour from abroad.

Lord Sheffield is of opinion that an army and navy of 300,000 men do not consume more corn than they did as individuals, particularly in the instances of those individuals who were peasants. They may not devour more; though the circumstances under which they are fed require a greater quantity to be taken for them out of the common stock, than would be necessary to sustain them in their individual occupa-

tions. This, however, is a partial view of the subject. In proportion as labourers are taken from the soil, its productiveness must be diminished; and in what are called *catching harvests*, the want of hands is a grievous evil. How far the extent of our levies has operated in diminishing the quantity of arable land, or in causing it to be sown in a less workman-like manner, we have never heard stated. This fact, if it be a fact, it may be difficult to ascertain.

Dismissing every surmise on the operation of the war, let us attend to other views of the subject. Supposing our annual consumption to be 8,000,000 quarters of wheat, and that *communibus annis* our produce is adequate to our consumption; and supposing the crop of 1799 to yield only two-thirds of the usual supply: there must be a deficiency of 2,666,666; and if we deduct from this deficiency, 1,200,000 quarters imported, there will still remain a deficiency of 1,400,000 quarters. If the stock in hand, at the commencement of the last harvest, was nearly exhausted, so that it was necessary to begin immediately on the new wheat, it must be admitted that peculiar attention and economy will be requisite to carry us through the year. In the month of September, Lord S. observes, we generally have at least four months of supply in hand; consequently, we have anticipated four months of our usual stock; and, taking the crop of 1800 to be a fair one, we have yet four months' provision to obtain by importation and management. From his investigations, however, his Lordship is inclined to believe that the crop of 1800 is not a full average crop; and therefore our embarrassment is increased. This is certainly a calamity, which, Lord S. apprehends, is likely to be increased by indiscriminate clamours against dealers in corn; and he very judiciously exposes the practice of arguing, from the customs established in the early periods of our history, against the present system of trade. He is persuaded that corn cannot be monopolized* to any great and permanent extent in such a country as this; he maintains the national utility of the middle-man; and he cannot believe that the instance of a person dealing in hops, with a peculiar boldness of speculation, is sufficient ground for reviving the repealed statutes. Some evils, he is aware, exist in the corn-trade; yet he would not encourage the populace in illiberal prejudices against the whole body of those who are engaged in this trade, because the imaginary remedies employed by incensed and misguided mobs must tend to convert scarcity into absolute famine.

After having stated, in Part I., the nature, progress, and extent, of our present distress, Lord Sheffield proceeds to detail, in Part II., *the Means of Relief;* which, comfortable to relate, he says, are within our reach. He protests against a maximum, against public granaries, and against fixing the price of labour; and he recommends the liberal mixture of other grain with wheat, in making bread,—the importation and substitution of rice, which (he observes) pays no toll either to millers or bakers,—and the taking out of wheaten flour only the

* He observes that, in order to have monopolized only a month's consumption in this last summer, a capital of nearly five millions sterling would have been requisite.

coarse

coarse or broad bran. By using no other bread than such as is made of this sort of flour, he calculates that a great saving would ensue, in as much as there would be then one-sixth or one-seventh more flour to be converted into bread.

The Third Part of Lord Sheffield's patriotic lucubrations, treating of the *Means of future Plenty*, is for the present postponed. Moo-y.

Art. 31. *An Appeal to the good Sense of the higher and wealthier Orders of the People*, on the high Price of Provisions and of Corn in particular. 8vo. 6d. *per* Dozen. Hatchard.

We fear that this penny-worth of admonition will be thrown away; because it advises the rich and luxurious, with whom privation is no easy task, to cease to consume flour and bread in their families till the next harvest; and particularly to banish that stimulant to bread-consumption, *cheese*. The author reasonably apprehends that, in genteel establishments, there would be some difficulty in bringing servants, who feel not the pressure of the times, to subscribe to this self-denying ordinance. Do

Art. 32. *Letters to the Duke of Portland and the Earl of Liverpool, &c.* on the present high Price of Provisions. By P. D. Parquot. 8vo. 1s. Law.

When the hardships of the poor are daily augmenting by the high price of the necessaries of life, it behoves those who undertake publicly to discuss the subject, to avoid all expressions which tend to inflame the populace; and to refrain from detailing as facts the assertions of the inconsiderate and *unexamining* vulgar. The author of these letters does not appear to be aware of the consequences of such errors. He attributes the scarcity to Corn-badgers, who he says are called *Corn-jews*; and to whom he gives the additional title of 'Famine Mongers;' and he tells us that 'it would be invidious to point out any *particular places*, but that an *immense quantity*, he is sorry to add, is daily spoiling by hoarding.' If he knows where immense quantities of corn are daily spoiling, and contents himself with being *sorry*, he is accessary to the wickedness of the famine-mongers: but we do not suspect him of knowing any such thing: we accuse him of pretending to know more than he does. His scheme of taxing corn with-holden from market, on a geometrical ratio of so much for the first week, double for the second, &c. is too absurd for comment. This gentleman may have 'seen sights, (as he tells us,) from a King's coronation down to a cottage:' but when did he see or read of farmers being formerly glad 'to swig their butter-milk?' Persius mentions as a mark of the growing degeneracy of his times, that

"*Fœnisecæ crasso vitiarunt unguine pultes:*"

but we should not draw a proof of the farmer's luxury from his not robbing the pigs of their butter-milk. Do

Art. 33. *War proved to be the real Cause of the present Scarcity, and enormous high Price of every Article of Consumption*, with the only Radical Remedies. By Robert Wauthman. 8vo. 2s. Jordan.

This writer in a great measure exonerates the dealers in corn from blame in the present trying period; and he believes that monopolies are the effects rather than the cause of scarcity, which must always

exist when the supply is inadequate to the demand.—The substance and complexion of this pamphlet, to prevent mistake or misrepresentation, shall be exhibited in the author's own words:

'The present scarcity and extravagant high price of every necessary article of life, arise from the present *expensive*, *destructive*, and most *unfortunate* war, into which the nation has been unjustly and unnecessarily precipitated, and in the prosecution of which the people have been most fatally deluded;

'First. By the great waste and increased consumption which it occasions.

'Secondly. By the numerous government contracts, and the large stores collected for the use of our armies and navies.

'Thirdly. By the immense load of public debt, or false capital which it creates.

'Fourthly. By the amazing quantity of paper-money, which is a natural consequence; and

'Fifthly. The prodigious increase of taxes.'

Under the first head, the following statements respecting imported grain are given. The average importation of wheat for 12 years previous to the war was 169,082, NOT a *fortnight*'s consumption.

'In 1796	the importation of corn of various kinds was about -	2,000,000 quarters.
1797	- - - -	1,091,079
1798	- - - -	1,239,091
1799	- - - -	1,006,994.'

By this increased importation, our wants are not relieved; for which the following reason is assigned:

'There are between three and four hundred thousand men now employed in the land and sea service, who not only consume, but add nothing to the general stock: were they employed in the cultivation of land, the produce of their labour would maintain upwards of twelve hundred thousand persons, instead of which they require as much at least as would maintain one million of inhabitants at home.'

Under the second head, the author maintains that, 'even were the quantity sold precisely the same, the very circumstance of one man known as a government buyer, purchasing a large quantity, must raise the market much higher than if the same quantity were bought by several small dealers.'

In support of the third position, it is observed that 'the national debt forms a false capital, and for every accumulation of debt, there are so many more persons to be supported in indolence at the expence of the industrious; so that it is not one of the least evils of war, that it multiplies the indolent, and diminishes the industrious, besides rendering the condition of those remaining less tolerable by the additional burthens they are forced to sustain.'

The fourth position is thus supported. 'The quantity of this fictitious money has had a direct tendency to raise the price of every thing else; nothing can be more true than the assertion, that, if money be *dear*, every thing else must be *cheap;* and if money be cheap, every thing else must be dear in proportion to their relative quantities.'

On

On the last head, or on the operation of increased taxation, it is remarked that 'numberless instances might be produced to shew that every thing has risen in price with our debt and taxes, but it is sufficient to refer to the American war, as it must be within the recollection of many. During that war, articles rose gradually with our debt and taxes, and after its conclusion they never returned to their former prices, because, when the war ended, the taxes were not discontinued; while the present enormous taxes exist, it is impossible that things can revert to their former channel.'

Some subordinate observations, with some strong anti-ministerial remarks, are added; after which, Mr. W. proceeds to the enumeration of his radical remedies: which are 'the restoration of peace—a rigid and radical reform in the public expenditure—the abolition of unnecessary places and pensions—some limitation to paper currency—a general inclosure bill—a speedy and effectual relief for the labouring poor, by the erection of a sufficient number of cottages throughout the kingdom—a repeal of the income tax;—as also some regulations in the mode of taxing horses, livery servants, &c. by which the consumption may be lessened, and employment given to the helpless females, who now become a burthen to themselves and to society.'

Thus have we suffered Mr. W. to speak for himself; and we shall also leave our readers to form their own judgment. He dedicates his pamphlet to the late Lord Mayor, and concludes it with a fervent wish for the dismissal of ministers.

Moo-y.

Art. 34. *The Discharge of* 37,000,000*l. of the National Debt, demonstrated to be Part of the Cause of the rapid Dearness of Provisions* that has taken Place within the last Ten Years: proving on the same compound Principle upon which the Debt is discharged, the Extent of that Part, viz. That the first Four Millions discharged had the pernicious Effect of depreciating each annual Income of 26l. to the Amount of 1l. 14s. 8d. that is, to 24l. 5s. 4d. and so on progressively: with some Thoughts on the Principles that must be adopted to save the Nation from the impending Ruin attendant on such a Disaster. Being Part the Second of "The Cause of the threatened Famine traced to its real Source." By Common Sense. 8vo. 1s. 6d. Scott.

The pamphlet, of which this is announced as a continuation, was noticed in our last Review, p. 326. The arguments there employed are here, according to the author's confession, for the most part repeated, but with a more extensive application. As to the principle of the system which the author deems it 'his duty to God, to human nature, and social order, to expose,' it may not be generally understood even with his repetitions and additional explanations. Mr. Common Sense states his doctrine in the form of a paradox, viz. that the immense quantity of money in the nation, or what passes for money, is the cause of our present want*; and that it is this circumstance

* He gives it afterward, however, in plainer terms, viz. that the right of individuals to issue paper to any amount is the root of all our evils.

which weighs down the scale against the laborious part, *the productive power of nations.* In proof of these assertions, he considers the operation of the Circulating Medium—Artificial Capital—Monopoly—Taxation—and the National Debt, pronouncing our fictitious money a real misfortune to the great mass of the people.

Before he proceeds to demonstrate the position in the title, the author objects to the phrase *National Debt*, and says that it ought to be called 'A Debt due by the Productive to the Unproductive Part of the Nation;' and as to the *Funding System*, he terms it 'the meanest shuffle to gain our own ends, without any regard to the happiness of posterity.' He supposes that, by the present mode of diminishing the debt, the part discharged must come into circulation, and thereby depreciate money, and increase the number of the poor to 3,000,000, with a proportional poor-rate. 'The annual maintenance of a pauper is now about 10l., and when money comes, as it must come, to be six times less valuable, six to one more of it must go to do the same thing; in that case the annual maintenance of a pauper will amount to 60l.; 60l. multiplied by 3,000,000, the number of paupers, gives a poor-rate of 180,000,000l.!!!*' What a conclusion! We turn from such calculations. Things cannot go on at this rate.—Are we then lost, the reader will ask, without redemption? We hope not; though we must confess that we should have no hopes of political salvation, if it depended on the adoption of the plan for discharging the national debt suggested at the conclusion of this pamphlet; in which it is recommended to parcel out the crown lands among the stockholders, to abolish paper-currency, and to reduce the annuities in proportion to the cheapness of things, consequent on the preceding measures.

Art. 35. *Letters to a Member of the British Parliament, on the Absurdity of Popular Prejudices;* the Causes of the present high Price of Food; the Means of speedy Alleviation; and the Measures most proper for securing future Plenty. By Thomas Parsons. 8vo. 1s. Robinsons.

Though Mr. Parsons has been materially anticipated in his remarks, they are delivered with such temper, ease, and perspicuity, as cannot fail of procuring them a favourable reception. The vulgar prejudices against farmers, corn-dealers, &c. are combated with liberality and good sense; and Adam Smith's doctrine of the benefit to society from the division of labour is very clearly illustrated. To remedy existing evils, the author recommends an immediate disuse of all the essential articles of life, in any other form than that of food; the introduction of the most essential substitutes for wheat; importation; the speedy return of peace; and inclosure, conducted with a scrupulous attention to the rights and comforts of the poor, on the sound as well as philanthropic maxim, "Make the poor comfortable, and they will become virtuous and happy." We are pleased to see the cottage system obtaining increasing patronage, in opposition to (as we conceive) the mistaken plan of poverty-hospitals, called Poor-houses, and Houses of Industry. In proportion as we increase the

* And the annual taxes 156,000,000l.!!!

cottage-

cottage-poor, we shall augment the productiveness of the earth, and diminish the poor-rates. It is in vain to attempt to bring more land into cultivation, unless we provide for those whose labour is to fertilize it. To induce men and their families to live and work on the soil, they must be decently accommodated. Mistaken rapacity would grasp all from the poor: but liberality to them, in the distribution of domestic comfort, is the truest policy. Moo-y.

Art. 36. *Short Thoughts on the present Price of Provisions.* By an Officer of the Volunteer Corps. 8vo. 6d. Wright.

After the many able pamphlets which have been written on the subject of the present scarcity, we cannot recommend this short pamphlet as containing either new or important remarks. It, however, evinces the good intention of the author. Do

Art. 37. *Hints for a Vindication of Monopoly, Forestalling, and Regrating.* To which are annexed, References to the following popular Topics: The Conduct of the Farmers: the Expedience of advancing the Wages of Labour: the Tendency of War to increase the fictitious Capital of the Nation, and its general Influence on the Prices of Provisons. 8vo. 1s. 6d. Jordan.

Popular suffering excites popular clamour; which rarely proceeds on a knowlege of real causes, and which, therefore, if regarded by legislators and magistrates in their application of remedies, would more frequently increase than mitigate the evil. The operations of trade, in all articles for the use of man, are generally beneficial to a country; and if those articles universally rise in price, we should not be angry with dealers through whose hands they come to us, unless we are prepared to thank them and express our obligations (which in most instances they would be honest enough to disclaim) when these articles are cheap. To remove the more than vulgar misconceptions respecting monopoly, forestalling, and regrating, the author of this pamphlet reasons with great seriousness. 'Dearth cannot, (says he,) be the offspring of these practices, because, if the authors have any interest in producing it, and a power to second that interest, it is evident that dearth must be eternal and unremitting.' He is of opinion, with the majority of writers on this subject, that illiberal restrictions on trade would be injurious to the community; and that 'to attempt to reduce the price of provisions, by any other means than those of increased production, is a policy as spurious as it is unavailing.' This gentleman, however, though he does not join in the declamation against ingrossers and forestallers, is not inattentive to the case of the poor in these hard times. Their wages, he contends, must, in some way or another, be advanced.

Other topics, particularly the funding and banking systems, are here discussed; and amid the various contributions of advice so liberally offered at the present juncture, these hints ought by no means to be overlooked, as they are evidently the fruit of a strong mind, habituated to reflection.—On the subject of war, the writer observes that, 'the visible tendency of all wars is to create a scarcity, by tranferring the productive labourer to a situation in which he degenerates into an unproductive consumer.' Our reason, indeed,

proclaims the impolicy, and our religion inculcates the sinfulness of war; yet the Christian world could scarcely have been more deeply involved in all its miseries, had it been without science and without revelation. Moo

Art. 38. *Examen de la Constitution de France de* 1799; *i. e. An Examination of the Constitution of France, of* 1799, and a Comparison of it with the Monarchical Constitution of that State. 8vo. pp. 150. 2s. De Boffe, &c.

In the early days of the French Revolution, who foresaw that, in the course of a few years, a political system would be adopted by Frenchmen, which was less free than the antient monarchy? That this, however, is the case, the present pamphlet fully proves.—The following is perhaps something near a fair comparative view of the respective systems:—The power of the chief consul is far more extensive and absolute, than was ever that of any King of France. On the other hand, under the new system, full scope is given to talents; nothing damps the spirit of enterprize; feudal oppressions and exactions have ceased; the burthens and mischiefs of superstition no longer gall or harass; and the cultivator is better circumstanced than in any other state in Europe.

After having bestowed several harsh epithets on the new system, the author concludes with a pathetic exhortation to the chief consul; urging him, from a regard to his fame and reputation, to the gratitude of France and of Europe, and to his personal safety and happiness, to employ his present immense power in restoring the legitimate sovereign: telling him that he may rest confident that the past will be forgiven and buried in oblivion.—The prayer of this author, however, will probably have no better effect than the advice of Lord Grenville. The present race of Frenchmen are too proud to make, in the face of the world, the solemn avowal that they possess neither wisdom nor virtue enough to form a government for themselves. Whether, by such a step, France would really consult her interest is a point on which much might be said: but the victories of the chief consul, and the general *éclat* of his government, render it an idle discussion. Jo.

Art. 39. *Considerations on the Increase of the Poor Rates*, and the *State of the Workhouse, in Kingston upon Hull:* to which is now added, a short Account of the Improvements in the Maintenance of the Poor of the Town. 8vo. pp. 110. Robinsons, &c. 1800.

Important facts, sensible observations, and beneficent yet practicable plans, recommend this work to the attention of the public; who are indebted for this acceptable present, to the worthy governor of the poor of Hull, T. Thompson, Esq. All who have any connection with work-houses, or who have such institutions in contemplation, or who attend in any way to parochial matters, should peruse the pamphlet before us.

As grievous complaints on the subject of the poor-rates resound from all quarters, it may be useful to the public to learn what economy and attention have accomplished in the town of Hull. A

perusal of the following note will, we doubt not, occasion to our readers as much agreeable surprize as it excited in us:

'On the 20th January 1800, the following advertisement was inserted in the Hull newspapers:

"*Workhouse, Hull, 20th Jan.* 1800.

"The Governor and Guardians of the Poor in Hull are glad to inform the inhabitants of the town, that, *although the necessities of the times have greatly increased the number of paupers in the workhouse, as well as the allowances to persons out of the house,* they are able to reduce the poor-rates from £8320 to £4160 per annum. The collectors of the poor-rates in the different wards will therefore have directions to receive from each inhabitant, on the 1st of February next, only *one half* of the poor-rate which was paid the last quarter."

Farther reforms in the management of the poor of Hull are carrying on; and this worthy and benevolent author promises to lay the result of them, in due time, before the public. Jo.

Art. 40. *Further Thoughts on the present State of public Opinion;* being a Continuation of *A timely Appeal to the common Sense of the People of Great Britain in general, and of the Inhabitants of Buckinghamshire in particular,* on the present Situation of Affairs. By J. Penn, Esq. 8vo. pp. 200. 4s. Hatchard. 1800.

The design of this work is to defend and elucidate the principles laid down in the celebrated *Essay on the Sublime and Beautiful;* and the political doctrines of the same distinguished person are also occasionally introduced, and extolled. If we cannot compliment the author's ideas for their clearness, nor his style for its perspicuity, neither can we deny that he is an intelligent man, and that he possesses enlightened and liberal views. He defends our civil and religious establishments, and the measures of ministers, without pressing either violence or abuse into the service of his cause. He would not extirpate philosophy, nor persecute for opinions; because he deems liberty *a good.* Jo.

LAW.

Art. 41. *An Inquiry into the Laws, antient and modern, respecting Forestalling, Regrating, and Ingrossing,* together with adjudged Cases, Copies of original Records, and Proceedings in Parliament, relative to those Subjects. By William Illingworth, of the Inner Temple. 8vo. pp. 310. 7s. 6d. boards. Brooke. 1800.

We have examined this volume with attention, and we think that it deserves a careful perusal both on account of the *present* importance of the subject, and of the fullness and accuracy of the information which it imparts. It will be found essentially serviceable to those whose attention is occupied on the consideration of the present scarcity.

Having considered the offences of ingrossing and raising the price of victuals among antient nations, the author proceeds to state the nature of those offences in this country, both by the common and the statute law. He points out the various acts of parliament by which forestalling was restrained and punished, with the reasons for their enactment: mentions those statutes, relative to this subject,

which are repealed, with the reasons for such repeal; and specifies those statutes which still remain in force, with the particular provisions contained in them.

Mr. Illingworth has also introduced many judicious observations on this part both of our statute and our common law, and has presented the reader with the adjudged cases on the statutes 3 and 4 Edw. VI.—5 and 6 Edw. VI. c. 14. and the 13 Rich. II. c. 8. He concludes his volume with copies of original records, for which he acknowleges himself indebted to the kindness of John Caley, Esq. Keeper of the Records in the Augmentation Office. S.R

Art. 42. *Cases in Crown Law*, determined by the Twelve Judges; by the Court of King's Bench, and by Commissioners of Oyer and Terminer, and general Gaol Delivery; from the 4 Geo. II. 1730, to the 40 Geo. III. 1800. By Thomas Leach, Esq. Barrister at Law. Third Edition, with Corrections and Additions. 2 vols. Royal 8vo. 1l. 1s. Boards. Butterworth. 1800.

Though we cannot bestow unqualified praise on this work, and though in some instances it appears deficient in accuracy, still we think that it is intitled to public attention, and that it will be found to possess statements of important cases, not inserted in any other publication. To the crown lawyer, it will be serviceable not only on this account, but because many of the cases here introduced are cited in the notes to the last edition of Hawkins's Pleas of the Crown.

This work is not addressed merely to the professional man, but will gratify those who read only for amusement; since the powers of human ingenuity are scarcely ever exerted with better success, than when employed to conceal villainy and evade the laws. S.R

Art. 43. *Term Reports in the Court of King's Bench*, from Michaelmas Term 33d George III. 1792, to Trinity Term 34th George III. 1794, both inclusive. By Charles Durnford and Edward Hyde East, Esqrs. Barristers at Law. Vol. Vth. A new Edition, corrected, with additional References. Royal 8vo. pp. 776. Butterworth. 1800.

We have on several occasions informed our readers that this valuable work has assumed its present commodious shape, from its former expensive size in folio. We have now only to add that, of the eight volumes which are published, five have appeared in octavo; and that they are all enriched with many additional references to subsequent decisions, and to earlier Reports. S.R

RELIGIOUS.

Art. 44. *Reflections on the Principles and Institutions of Popery*, &c. &c. occasioned by the Rev. John Milner's History of Winchester. By John Sturges, D. D. Prebendary of Winchester, &c. Second Edition, with Corrections and Additions. 8vo. 6s. Boards. Cadell jun. and Davies. 1800.

Having given a long account of the quarto edition of this work, (see M. Rev. N. S. vol. xxxii. p. 23.) and also of Mr. Milner's Reply, (see Rev. for November last,) it is not necessary to enlarge on

on the present occasion. The reader is here presented with an impression in octavo, in which the additional notes chiefly relate to some unfair and uncandid statements on the part of Mr. Milner, of which the author has just reason to complain. We are not surprized that the learned Prebendary should determine to discontinue a controversy, 'which would certainly not produce conviction in either of the parties immediately concerned, and to others would be uninteresting.' Mr. M. and the Doctor are 'hardly enough agreed in common principles to be qualified to reason together.'—'I will now (says Dr. S.) *finally* close this controversy on my part, by assuring *Mr. M.* that I should not have esteemed any thing he could have said in my favour so honourable to me, or felt it so gratifying, as the *censures* which he has most liberally bestowed on me in common with such men as *Father Paul*, *Giannone*, *Locke*, *Tillotson*, *Burnet*, *Stillingfleet*, *Clarke*, *Hoadley*, *Balguy*, and *Watson*.' **Re.S.**

Art. 45. *Reflections concerning Religious Divisions*; affectionately addressed to the People of England. 8vo. 1s. Rivingtons, &c.

The author of this pamphlet, which the sincere friends of Christian peace are desired to take into consideration, professes himself to be much alarmed at the progress of Methodism and religious insubordination; and he endeavours to resist these incroachments by urging the advantages of Episcopacy, and of an established and endowed church. Viewing these alleged evils through the medium of fear, they are greatly magnified; and the writer strangely concludes that, if the establishment were removed, and latitudinarianism were to prevail, 'men might in the end need another Paul to declare unto them the God whom they ignorantly worship;'—'every authentic document may be lost, and the ancient languages may want an interpreter.' A man who apprehends such consequences, from the supposed removal of an episcopally governed and richly endowed clergy, does right to plead their cause before the People of England, that the phalanx around them may be strengthened: but he should have considered that wild and extravagant positions seldom assist argument, or facilitate conviction. Let him caution Christians against religious divisions, and let him chastise those who would promote them by illiberal reflections against the established clergy, as not being preachers of the gospel: but let him at the same time discover a spirit of charity and moderation, and avoid expressions which may irritate while they cannot convince. **Moo-y.**

Art. 46. *Six Sermons*, preached at Charlotte Chapel, Edinburgh, by the Rev. Sidney Smith, A. M. and Fellow of New College, Oxford. 12mo. pp. 212. 3s. 6d. Boards. Longman. 1800.

The dedication of this little volume, to Lord Webb Seymour, is expressed in the following terms:—'I dedicate these few sermons to you, as a slight token of my great regard; because I know no man who, in spite of the disadvantages of high birth, lives to more honourable and commendable purposes than yourself.' In the preface, we also find these words, which may assist the reader to form a judgment of the work:—'I wrote these sermons, (says Mr. Smith,) in the exercise of my profession, to do good; and for the same reason I make

make them public. That they cannot do much, I am well aware, because they are hasty and imperfect specimens of an unpopular species of composition. Some little good, however, they may do; and why should I give way to an immoral vanity, and do nothing in my vocation, because I cannot do much: the sum of public opinion is made up of the sentiments, as the sum of public revenue is from the contributions of individuals; and we become a rich or a prudent nation, by adding together many trifling quotas of wisdom and of gold.—— As long as God gives me life and strength, I will never cease to attack, in the way of my profession, and to the best of my abilities, any system of principles injurious to the public happiness.'

Of these discourses, three are intitled, 'The poor Magdalene,' 'The conversion of St. Paul,' (which stands last in the book,) and 'The best mode of charity.' From the latter, one short extract may not be unacceptable:—'It is surprising how many men are cheated by flighty sentiments of humanity into a belief that they are humane; how frequently charitable words are mistaken for charitable deeds, and a beautiful picture of misery for an effectual relief of it. There are many who have tears for the chaste and classical sorrows of the stage, who have never submitted to go into the poor man's cottage, to hear his tedious narrative, or to come close at hand with poverty, and its dismal and disgusting attendants. Pure moral misery wrought up into an artful tale, is a luxurious banquet for the refined mind, which would turn away from the gross unhappiness of real life, where the low and the ludicrous are mingled with the sad, where our delicacy is offended, while our feelings are roused, and we are reminded not only of the misfortunes, but of the infirmities of man.'

The three remaining sermons are of a political kind; and to these, we apprehend, the author had a more direct view in the above paragraph taken from the preface. The titles are, 'Love of country;' 'Scepticism;' 'The predisposing causes to the reception of Republican opinions.' From some parts of the first of these discourses, as when the preacher descants on 'public dishonesty;'—'public fraud;'—'public corruption;'—'magnificent villainy;'—'boundless pollution,' &c.—the reader might, *primâ facie*, be inclined to hesitate concerning the subject on which the reasoning is employed, or the party (if we may use an unpleasant term) against which it is pointed:—shall we hence conclude that similar descriptions may be given on each side of a question?

Mr. Smith possesses a command of words, and he is a spirited and sensible declaimer. The sermons which we first mentioned engage the attention by useful, as well as occasionally striking or affecting remarks; and those which are political, though they do not so well suit the pulpit, which does not permit a free and judicious discussion, yet manifest ability in the author. Hv.

MISCELLANEOUS.

Art. 47. *A Treatise on Land-Surveying*, in Six Parts. Part I. Contains Definitions and Problems in Geometry. Part II. Rules for finding the Content of Land without using a Chain, but by stepping the Dimensions, by which any Husbandman who knows the

the first five Rules of Arithmetic may find the Content of his own Work. Part III. To survey with the Chain and Cross. Part IV. To survey with the Chain only. Part V. Rules for parting off any given Portion of a Field, in form of a Triangle, Square, or Parallelogram. Part VI. A full Explanation of the Method used by the most eminent Surveyors, in measuring and planning a Farm or a Lordship, with a Chain only. Illustrated with Five Copper-Plates, and an engraved Fac-Simile of a Field-Book. The Plates exhibit the progressive Steps of planning a small Farm, and point out the Appearances of the Plan in six different Stages. By Thomas Dix, of Oundle. The Whole illustrated with 180 Diagrams, and 10 Copper-plates. 8vo. pp. 200. Boards. Seeley. 1799.

The Advertisement prefixed to this work says: 'In the following treatise the author does not pretend to any new discovery, or to convey instruction to the experienced Land-Surveyor: his only aim is to supply the deficiency of a book, proper to be introduced into schools, to instruct boys in the first rudiments of land-surveying by the chain and cross only; and as he wishes to render it as useful as possible to young persons, he will thankfully receive any information, from persons conversant in subjects of this nature, to render a second edition more complete.'

The volume contains a variety of examples, with directions well adapted for the intended purpose: but we do not see the necessity of augmenting the expence of a book of this kind with fifty pages on the definitions and construction of geometrical figures: a subject with which the student must be supposed to be previously informed, in the regular course of instruction.

Saun...s.

Art. 48. *Description of the curious wooden Bridge across the Rhine at Schaffhausen in Switzerland*, &c. &c. to accompany the Print of the Bridge. 8vo. Pamphlet and Imperial Folio Sheet. 12s. Taylor, Holborn. 1799.

This extraordinary bridge, extending 364 feet, with only one support in the middle, has been noticed in the various accounts of travellers into Swisserland, but more particularly by Andreæ, Coxe, and Ebel. It was completed by Hans Ulric Grubenman, at the close of the year 1758, and stood without receiving any injury till the year 1789, when a few decayed beams were replaced by new wood: after which trifling repair, the bridge was as sound as ever *: but it was destroyed by the French in April 1799. It is some small consolation, after this misfortune, that we are now presented with a well executed print of the bridge, detailing the several parts of its curious construction, and accompanied by a satisfactory description.

Respecting the different opinions of this structure, Andreæ and Coxe describing it as being supported by a pier in the middle of the river, while Ebel and others contend that it had no dependance on that pier, a reference to the construction exhibited in the plate will easily explain that the bridge was intended to be sustained by the two ex-

* See M. Rev. N. S. vol. xxxii. p. 489.

treme

treme abutments, to the surprising extent of 364 feet:—but the provident designer, aware of the variations to which wood was subject, carefully framed his work so that it should ultimately settle on the middle pier. A farther object was undoubtedly in his view, viz. in case of that pier being destroyed by violent torrents and ice, that the bridge might be supported at the abutments while the restoration of the central pier was executing.

We remark in this bridge, besides its unrivalled excellence and extent, what we think is of infinite importance to those concerned in structures of this kind; viz. the judicious means taken to preserve it from that decay and perpetual expence, to which wooden bridges are usually liable. In this structure, no part is laid in contact with the water, but rests on the abutments at each end, and over one pier of stone in the middle: besides which, the timbers are protected from the destructive action of the weather, by being inclosed and completely roofed over.

Saun

Art. 49. *Remarks on a Tour to North and South Wales, in the Year 1797.* By Henry Wigstead. With Plates, from Rowlandson, Pugh, Howitt, &c. Aquatinted by J. Hill. 8vo. 15s. Boards. Wigstead, Charing-cross. 1800.

A short introduction informs us that these remarks were not originally designed for the public eye, and 'are now merely intended (the writer says) as a sort of Vade Mecum to stimulate the readers to farther and more important inquiries; and in order, if possible, that they may, by being apprized of many inconveniencies we experienced, be enabled to avoid them.'—If, however, Mr. W.'s readers deem the nature of their food and accommodations as important as he seems to have done, we imagine that his book will not excite many new peregrinations in Wales. Seldom, indeed, have we met with a traveller who was so uneasy under the temporary inconveniencies of his situation. Not all the beautiful and romantic scenery, with which he was surrounded, could make him forget that his bed was hard and his fare homely; nor soothe that *vexation of spirit* which these circumstances produced.

The following passage will exemplify Mr. W.'s usual mode of describing Welsh repasts:

'At Llannon, much dirt and little provision is to be had: the cook on our arrival here was in the suds, and, with unwiped hands, reached down a fragment of mutton for our repast: a piece of ham was lost, but after long search found amongst the worsted stockings and sheets on the board: a little child was sprawling in a dripping pan, which seemed recently taken from the fire: the fat in this was destined to fry our eggs in. Hunger itself even was blunted, and we hastened to Swansea, leaving our delicacies nearly untouched. I devoted my attention to a brown loaf, but on cutting into it, was surprized to find a ball of carrotty coloured wool; and to what animal it had belonged, I was at a loss to determine. Our table cloth had served the family for at least a month, and our sitting-room was every where decorated with the elegant relics of a last night's smoking society, as yet unremoved.'

The

The principality of Wales is not altogether unknown to us; yet we cannot say that our experience has accorded with this representation; nor with some other anecdotes related by Mr. W. (pages 40, 41. 48, &c.)

Our readers will see, from the subsequent extract, that the author can occasionally fill his pages with better materials than the preceding; and we think that he might have more frequently presented the latter and suppressed the former:

'From Llanwryst to Conway, the road is romantic in the extreme. At almost every two or three hundred yards a foaming torrent is seen dashing from incredible height on one hand, and an extensive and fertile vale on the other; with the gently gliding river Conway meandring through its enclosed pastures. Conway has many enticing properties to the traveller. Food for the penci' is to be found in abundance. On approaching it, the towering, venerable and extensive remains of the castle appear majestically above the town, which is surrounded with the ancient wall, very entire in many places. It is by no means a large town, but clean, with two very good inns. The river is here a mile broad. The castle was built by Edward I. in 1284. Its form is oblong, and placed on the verge of the solid rock. Whole turrets on one side have given way, and their tremendous fragments in gigantic masses have rolled from their rocky base to the strand, where they now *lay*. The passing traveller can but admire and tremble, lest, by a similar (and perhaps equally instantaneous) crash; he may be overwhelmed by another partial dissolution of this venerable remnant of antiquity.'

The travellers passed by Aberystwyth, yet not a word is said of Hafod, the celebrated seat of Mr. Johnes;—and they did not go into any part of Pembrokeshire!

We observe that the author gives the same name to the rivers which pass through Caermarthen and Cardigan: but the one is the Towy and the other the Teifi. Perhaps he apprehended that they were one and the same.

Twenty-two views decorate this volume. They are drawn with spirit, and tinted with great truth and effect: but in some of them (e. g. the view in Coventry) there are too many strokes of the caricaturist's pencil, when we consider the plates as designed for correct representations of nature. The views of Llangollen Vale, Snowdon, Nantz-Mill, Tintern Abbey, and Ragland castle, (near Monmouth,) are particularly pleasing and well executed.

*** Since the above was written, the newspapers have informed us of the death of Mr. Wigstead.

Jo. & G. 2.

Art. 50. *Critical Remarks on Pizarro*, a Tragedy, taken from the German Drama of Kotzebue, and adapted to the English Stage by Richard Brinsley Sheridan. With incidental Observations on the Subject of the Drama. By Samuel Argent Bardsley, M. D. 8vo. 1s. 6d. Cadell jun. and Davies. 1800.

We had hoped that the rage of the *Pizarro* was over, and that our attention would not again be solicited to its merits and defects. It seems, however, that the frenzy went down to the country with the

spring-fashions; and that, aided by the heat and dryness of the summer, it has made a most alarming progress. Dr. Bardsley informs us, that the good people of Manchester have been highly enthusiastic in their admiration of this tragedy; and that 'it not only took possession of the theatre, but also intruded itself into every private society.' It seems that it was even discussed at different meetings of the Manchester Literary and Philosophical Society, whose graver labours we have frequently had occasion to notice. Such phænomena shew that this tragedy has the warmth of Hotspur,—whose spirit lent a fire

"Ev'n to the dullest peasant in the camp:
Led ancient Lords and reverend Bishops on
To bloody battle, and to bruising arms."

Dr. Bardsley appears to have mistaken his ground completely, in attempting to break the light butterfly of Kotzebue on the wheel of regular criticism. The German writer certainly never intended to imitate the antient models; and Mr. Sheridan seems to have considered the piece merely as a vehicle for patriotic sentiment and splendid machinery.

The transient popularity of Pizarro has affected Dr. B.'s mind so strongly, that he has cited the number of editions [fifteen] through which it has run, as unparalleled in dramatic history. Has the Doctor never heard of the editions of the Beggar's Opera? to say nothing of Shakspeare. Fer.

Art. 51. *Supplement to the Collections for the History of Worcestershire.* Folio. pp. 104. 1l. 1s. sewed. White. 1799.

In our lxvth vol. p. 257, we gave an account of Dr. Nash's valuable History of Worcestershire; and the second volume was the subject of a brief commendatory article in M. Rev. vol. lxvii. p. 339. The present *Supplement* contains, besides many corrections, a variety of curious *Additions* to Dr. Nash's volumes. Among other articles, we have particularly noticed the information conveyed in the author's observations on the Irrigation of Land; on Canal Navigation; on Stourport; on Cyder; and the extraordinary accounts of the tendency of that pleasant beverage to promote the health and longevity of its habitual drinkers, in the cyder-counties.

Some biographical sketches are also interspersed, and contribute to the entertainment and information which this Supplement affords.

Art. 52. *Leonard and Gertrude.* A popular Story in German; translated into French, and now attempted in English; with the Hope of its being useful to the lower Orders of Society. 12mo. pp. 367. 3s. sewed. Cadell jun. and Davies. 1800.

The lessons intended to be conveyed in this book are certainly unexceptionable: but we have some doubt whether they will be much relished by persons of the lower class in this country, because they often refer to manners and customs which do not exist among us. One great objection to the work, considering its avowed purpose, is the price; though the paper is very coarse. The poor man's library, at this rate, would cost as much as that of a person in easy circumstances. Dr. Fa.

Art.

Art. 53. *A visible Display of Divine Providence*; or, *The Journal of a captured Missionary designated to the Southern Pacific Ocean*, in the second Voyage of the Ship DUFF, Capt. Thomas Robson, captured by *Le Grand Bonaparte*, off Cape Frio; including every remarkable Occurrence which took place on board the *Duff*, the *Grand Bonaparte*, &c. in the Province of Paraguay, Spanish South America, and Portugal, on the return Home, in 1798, and 1799. By William Gregory, one of the Missionaries; [many others, some with families, were embarked with him.] With Extracts from the Journals of the Rev. Peter Levesque, Rev. John Hill, James Jones, John Levesque, and other Missionaries, captured in the Duff. 8vo. 5s. in Numbers. Symonds, &c.

Our curiosity was much gratified by the perusal of this uncommon publication. The honest Journalist will doubtless be termed an enthusiast by many readers, and many pages of his book will be regarded as mere fanaticism: but, exclusive of those passages in which Mr. Gregory considers the principal occurrences of the voyage as particular dispensations of Divine Providence, most readers, we conceive, will find themselves greatly interested in those distresses and deliverances which the pious and patient wanderers experienced, in the course of their adventurous and disastrous undertaking. On the whole, we are persuaded that Mr. G.'s work will be generally regarded not only as a *pious* but as a *faithful* and *entertaining* performance.—For our account of a greater work, on the first missionary voyage to Otaheite, &c. see M. R. vols. xxxi. and xxxii. N. S.

Art. 54. *A Dissertation, moral and political, on the Influence of Luxury and Refinement on Nations*, with Reflections on the Manners of the Age at the Close of the 18th Century. By Adam Sibbit, A. B. Rector of Clarendon, in the Island of Jamaica. 8vo. pp. 161. 4s. Boards. Cadell jun. and Davies. 1800.

How hopeless is it to detail the causes of national ruin! What people ever derived wisdom from the sad experience of other nations; or, admonished by the history of subverted empires, nobly rejected opportunities of acquiring wealth and power; or, having acquired them, resisted their seducing and enervating influence? Great riches have always superinduced luxury; and whether these have flowed on a country through the channels of commerce or of conquest, they uniformly have had a fatal effect both on its public and private morals.

These reflections have embittered the pleasure which otherwise we should have received from Mr. Sibbit's dissertation. His observations on the effects of riches and luxury, and on those immoral systems and licentious productions which spring up in refined and dissipated states, are justified by the page of history: but he has not taught us, for he cannot perhaps teach us, how to remedy these evils. A virtuous and religious education, as here recommended, though one of the most effectual checks, is not sufficient to resist the torrent of indulgence and vice which deluges opulent and luxurious states. Indeed Mr. S. confesses that 'there is no cure for a dissipated nation;' and he very eloquently describes the manner in which luxury operates in preventing a national return to simplicity and virtue. He observes that 'it causes a variety of wants and propensities which are merely factitious,

it

it generates an inordinate selfishness, and causes vanity and show to have a greater influence than the institutions of religion or the laws of nature.'

Viewing Great Britain with these sentiments in his "mind's eye," he remarks that 'we have too many reasons to fear that this country has passed its meridian of energy and virtue.' Yet, unwilling to despair, he exhorts us to invoke 'the Genius of Simplicity with Innocence in his train;' and afterward, in a style more suited to a Christian divine, he recommends the early imbueing of the mind with the noble principles of our religion. He particularly cautions ladies against reading the generality of novels; because, independently of their flimsy texture, and many other exceptions, they have a tendency to make women unfit for the duties of real life, by holding up to their imaginations visionary and romantic representations of fictitious scenes. We entirely concur with him in this opinion.

Art. 55. *Cautions to young Sportsmen.* 8vo. 6d. Robson.

We cannot say that the cautions of this small pamphlet are new; but this is no objection: they are designed for the benefit of young sportsmen, and this purpose they are calculated to answer. We can seldom compare the price of a book with its worth: but the present pamphlet is cheap at sixpence. The sporting world are indebted for it to Sir Thomas Frankland, Bart.

CORRESPONDENCE.

Of the work to which H. E.'s *first* communication related, we now find, an account had been composed by one of our friends, before his letter was received; and an article is also in preparation respecting the performance mentioned in his *second* letter. We must therefore decline his offers; for which, however, we are obliged to him.—The first letter shall be returned, when it again comes to the editor's hands, if nothing to the contrary is intimated by Mr. E.

The reader is requested to add the following note to our remarks on the word *Wah*, page 350 of this Review, in the article respecting Major Rennell's work on the Geography of Herodotus.—We would not be understood to dogmatically assert that there is no such word as *Wah*, though it is certain that a very copious Arabic Dictionary, to which we have referred, does not contain it. In the map of Edrisi, published by Dr. Vincent, the districts in question are named *Afwah*; this word signifies the springs or fountains; and to these sources the fertile spots in question owe their existence. If Major Rennell has not mistaken the word, this origin of the name seems to us perspicuous and convincing; *judicent eruditi.*

☞ Rev. November, p. 242. l. 12. for 'important,' r. *trivial.*

*** The APPENDIX to Vol. XXXIII. of the MONTHLY REVIEW, N. S. will be published with the Review for January, as usual.

p. 371. l. 31. for '~~the~~ persons had', r. ~~the~~ it may have.
32. for 'some may have', r. some persons had
397. l. 7. fr. bot. dele the comma after 'discovered'.
423. l. 4. read 'with an abstract.'

APPENDIX

TO THE

THIRTY-THIRD VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Lycée, ou Cours de Littérature*, &c.; *i. e.* The Lycæum, or a Course of Lectures on antient and modern Literature. By J. F. LAHARPE. 8vo. 7 Vols. Paris. 1799. Imported by De Boffe, London.

WE had been long waiting for a copy of this interesting work, when we at length received that which is now on our table. The importance of the subject, the reception which the lectures obtained when publicly delivered at Paris previously to and during the Revolution, and the number of volumes for which they had furnished materials, all acted as stimulants to our curiosity.

A complete course of lectures on the rise and progress of literature seems to imply a history of the transactions of human intellect; at least, in a cultivated state: for where there is no literature, there is no civilization. The plan of this enterprize, indeed, is not new: but the execution seems to be more complete than in any former attempts. To extract the essence of every antient work that has escaped the destructive scythe of time; to analyse its beauties and point out its defects; to distinguish creation from memory, or originals from copies: to draw parallels, with deductions for those times and that state of society and cultivation in which works have been produced; to measure talents and weigh merit by fair standards: all this forms a task which requires learning, perspicacity, meditation, taste, and enlargement of mind.

A performance which carries us back to poetry, eloquence, history, philosophy, Aristotle, Longinus, &c. may perhaps heal and soothe the mind; and may afford a balm which is the more necessary at present, because hostile politics have rendered us ferocious, and have robbed us of many of the finer feelings of the human heart. We have indeed physics, mathematics, and chemistry, to humanize us: but the flowers which we are able to gather in these fields of science, although among the most noble, are not always of the most fragrant kind.

M. DE LA HARPE, a pupil of *Voltaire*, a *Philosophe*, and at first an abettor of the French Revolution, has abandoned the licentious principles of his master, and has become a powerful advocate for religion, morality, and social order. He has long distinguished himself among men of letters by his productions; he was a member of the Royal Academy before the Revolution; and it was allowed that he possessed a large portion of well-digested knowlege, a sound judgment, and a pure and refined taste. This we have long known: but we did not expect to find such extensive erudition, such discriminative judgment in analysing works in every species of polite literature, nor (at the present period of his life) such feeling, animation, and fire, as he has manifested in the decisions and translations contained in the performance before us.

In his preface to the first volume, the author gives an account of the establishment of the *Lycæum* in 1786, of its overthrow in 1789, and of its revival after the reign of *terror*. Respecting his present undertaking, he observes:

'The first confession, which it is incumbent on me to make, is that such an enterprise was beyond my powers, if it were equally necessary to explore all its several parts, many of which I was not qualified to investigate. I even venture to doubt whether it be in the power of any one man to execute the whole with equal ability.—We have, it is true, an infinite number of didactic books, and bibliographic collections, the merit of which it does not become me to dispute, since many of them have been of use to myself: but all treat particular objects, or are nothing more than nomenclatures or dictionaries for general things. This, I believe, is the first time either in France or in Europe, that a regular history of all the arts of thinking and imagination has been offered, from the time of Homer to the present period, in which nothing but mathematics and natural history are omitted. I cannot too often repeat how much I feel myself unequal to so immense a task; and if I am here deemed less modest than I wish to appear, I shall likewise be deemed more ignorant than I really am. To study, as I have done, any one object of this course, would be sufficient to persuade others, as it has convinced me, that perhaps a single article would require the life of one artist, and

and a good artist, to treat it amply and give to it all its perfection. It will be seen how I was enveloped in this plan, and what efforts I have made during twelve years to fulfil its object to the utmost of my power; and I am inclined to hope that those, who best know what to expect, will be the most ready to excuse what must still be inevitably wanting. Such readers also will comprehend how much more it has cost me to compress than to extend my materials; and that to include them in twelve volumes has not been one of my least difficulties. *

'This is not an elementary book for young students, nor a work of erudition for the learned. It includes whatever I have been able to extract of the flower, the juice, and the substance of every object of instruction which belongs to my undertaking. It is the completion of study for those who wish to advance farther than they have yet gone; and a supplement for persons in the great world, who have not leisure to compose one for themselves. I have been particularly ambitious that it should be of some use to orators and poets; and if they should allow the utility of the work, it will be some consolation to me, though it should not be so amusing to others as I could wish.'

In the *Introduction*, the author treats of 'general ideas concerning the art of writing; the reality and necessity of this art; the nature of precepts; the alliance of philosophy with the powers of invention; and the acceptation of the words *Taste* and *Genius*.'—These subjects are ingeniously discussed: but we perceive some expressions with which memory has furnished the writer, though it has failed to enable him to acknowlege the sources of them; as *sterile abondance*, from *Boileau*; *hérissé du pedantisme—hérissé du grec*, from *D'Alembert*; &c. &c. We do not always subscribe to the opinions here delivered, particularly those which relate to English authors; concerning whom, whether in peace or war with France, we are always to be on the *qui vive?*

Twelve or fourteen pages of this introduction are employed in discussing the acceptation of the words *Genius* and *Taste*. The antients, who personified every thing, assigned to all human beings an attendant spirit; a good or evil *genius*. In later times, genius was confined to mental powers of invention, combination, penetration, &c.: but, in the present day, it seems to be vulgarly applied in saying that a man of talents, of any odd or peculiar kind, is *a genius*. M. DE LA HARPE finds no such use made of this word, in the works of writers of the first class in the reign of Louis XIV.; and indeed it has always appeared to us a colloquial vulgarism in our own language,

* He speaks of three volumes more, for *the philosophy of the eighteenth century*. We believe that vols. 8, 9, and 10, are already published; but we have not yet been able to obtain them.

however respectable the authors may be who have used it. Even *Voltaire*, the lecturer thinks, (and we are of his opinion,) has applied the word *genius* unwarrantably:

> " *Ils sont encore au rang des beaux-ésprits,*
> *Mais exclus du rang des* genies."—
>
> 'Mong wits, though not a perfect blank,
> They ne'er with *geniuses* can rank.

This appellation, still worse in the plural than in the singular, might have been avoided, at least in English:

> 'Mong wits though none are perfect blanks,
> Not one with *men of genius* ranks.

An excellent passage is quoted from one of *Boileau*'s prefaces; which, at the same time that it gives his idea of the word *genius*, softens the severity of his satire against men of partial talents and abilities, which he allowed them to possess in other pursuits than poetry, and sometimes even in such poetry as was not the immediate object of his censure.

'Rules (M. DE LA H. observes) have been often called the tyrants of genius; whereas rules are its best guides. *Taste* is said to be timid and pusillanimous; yet that alone teaches how to dare happily. It is a vulgar prejudice of ignorance, to say that, where *taste* is wanting, *genius* abounds. Young people, (who are easily persuaded of their superior disposition for any art or science,) whenever they are flattered by their friends with having *genius*, think that they have discovered a short road to knowlege and talents, and that study and practice are necessary only for dull plodders.

'*Taste* and *genius* are abstract terms, so vague and hard to be defined, that every one gives to them whatever weight or import he pleases; so that men often talk and write without understanding each other. They dispute whether writers of the first class had genius;—and if any be allowed to them, then, how much? is the question; and, still in this spirit of comparison, who had the most genius of any two specific writers? so that, the word *genius* not being clearly defined, this quality is frequently refused to the best writers, and granted to the worst.'

This Introduction, which is written with great spirit, was read at the first meeting of the patrons of the Lycæum-establishment, in 1786, attended by all the *flower* of Paris, male and female. By presenting our readers with the last paragraph of this address, they will be more fully acquainted with the lecturer's design than from the result of any inquiries which we have been able to make concerning the origin of the institution.

'The object of inviting you to this Lycæum has been a desire of combining every species of amusement and instruction; and can there be

be a more noble and interesting incitement proposed to you than the present, which is to converse with the greatest literary men of every age, from Homer to Voltaire, from Archimedes to Buffon? It will not be mere vanity, if our nation glories in having known better than others the advantages of sociability, and all the pleasures of elegant and cultivated minds. We shall now have an assembly in which the lovers of learning will associate to study the master-pieces of the human mind; and from which the fair sex will not be excluded, who by their presence alone will oblige us to give to our lectures a form of instruction the most pleasing and attractive; will command from all who have received any education, that decorum and circumspection which are so necessary in literary assemblies; and who, by true feeling and quick sensibility, impart the highest charms and the greatest effect to those impressions in which they participate. Here those immortal authors whom time has consecrated will appear, not, as in the schools, enveloped in pedantry; not, as in our theatres, surrounded by illusion and the magic of stage effect: but in their native grandeur, and in the simple majesty of their own genius. Here their names will be uttered only with those testimonies of veneration which will not stifle the confession that some faults exist, mixed with so many beauties. It is to you that they will apply for refuge from foes to their glory, and in your hands they will deposit their monuments in safety from mutilation. We are all equally their admirers and disciples. It is not by my feeble voice that their eulogium will be pronounced, but by your own admiration of their beauties; and I shall think that I have attained the most desirable object of my ambition, if my thoughts should appear to you only as those of your own feelings and reminiscences. Perhaps I may flatter myself that I have not been wholly useless, if the few moments which you may pass here should induce you to consecrate others to the study of those classics which in our early youth we so little understood, and which were designed to be felt at a more mature age, but are too often neglected during a life of dissipation. We are never so well instructed as by our own reflections; by a habit of reading, and a choice of books, which form our taste for what is beautiful and our love of what is true; and, to conclude with a precept of a great poet, who has so often clothed useful truths in charming verse,

" *S'occuper, c'est savoir jouir;*
L'oisiveté pèse et tourmente.
L'ame est un feu qu'il faut nourrir,
Et qui s'éteint s'il ne s'augmente."

When occupied, we life enjoy;
In idleness we 're dead;
Mind is a fire which we destroy,
Unless by fuel it is fed.

Course of Lectures. First Part. The *Antients.* Book I. *Poetry.*—Chap. I. *Analysis of the Poetic of Aristotle.*

The author, not improperly, begins his lectures by an explanation of Aristotle and Longinus, as the foundation of his critical remarks on the Greek writers. His commentary on Aristotle is lively, amusing, and calculated to please a mixed audience; who, probably, would suffer no verbal criticisms or conjectures concerning the inaccuracy of the text. Such remarks are designed for meditation in the closet: but before a superficial and theatrical audience, a musician may as well stop in the middle of a movement in his *solo*, to tune his instrument, as a lecturer to young gentlemen and ladies may stop to correct the text or propose a new reading in an antient author. Serious, solid, and profound critics innumerable have toiled at the text and translation of Aristotle, with various effect: but never with such full and complete success as our two learned countrymen, Messrs. Twining and Pye, at the same time (1789), without being apprised of each other's design. To these able and elegant versions we have done ample justice, in several Numbers of our Review, at the time of their appearance *. It would be unjust to M. DE LA HARPE to compare his ingenious and spirited account of this profound and philosophical writer, with the labours of our grave and critical translators; whose versions are qualified by their notes for the inspection of grammarians, philologers, antiquaries, and Hellenists. It must be remembered that the lectures before us were intended to amuse and attach a volatile part of the creation; and it appears, from the crouds which attended their delivery, and from the applause bestowed on them, that they completely fulfilled the author's design, till the fashion for literary lectures was superseded by that of Revolution, and all its horrors.

M. DE LA HARPE's eulogium on Aristotle is just and elegant; as are his translations and dramatic remarks. As he was himself an experienced writer for the stage, the study and practice of many years enabled him to observe nature and effects as well as the Stagirite; whom he allows to have had 'the strongest and most thinking head that nature ever organized.' He gives a list of Aristotle's other principal works, quotes *Buffon* on his *Natural History of Animals*, and draws a parallel between him and Plato. 'The philosophic austerity of Aristotle's style, and his display of method, were excessive; and hence dryness and diffusion are observable. Plato has been reproached with ornamenting his style too much; Aristotle, too little. Whoever resolves to read him must have determined to gain information. He is sometimes so dark, that he

* See Rev. N. S. vols. iv. vii. and xi. for Mr. Twining; and vol. xviii. for Mr. Pye.

seems

seems to give his readers credit for too much penetration; and sometimes his tediousness and repetitions appear to allow them too little.' After a short exordrum, the lecturer proceeds to analyse the *Poetic.*

The origin of dramatic representations, and our fondness for them, are ascribed by Aristotle to our natural propensity for imitation. We learn our vernacular language, our gestures, and every thing which we perform in society, by imitation; and Aristotle truly says that "objects which we behold with pain, if real, (such as hideous animals and dead bodies,) we view with pleasure in a picture."—Dramatic imitation, however, has its limits; and there is a choice which good sense, good taste, and propriety, will regulate. M. DE LA HARPE quotes *Voltaire* against us, for suffering duels, assassinations, battles, and executions in our representations:

> On your rude stage where horrors reign,
> Scaffolds and gibbets, wheels and blood;
> If naked truth you nude must feign,
> Let nobler sights our eyes illude. *Temple of Taste.*

Voltaire, however, adopted our "*murdering knife*" as often as his delicate nation would permit him, to avoid the dull *recit;* and though the lecturer is ready to join in the censure of our taste, he makes some pertinent remarks on the fashionable pretension to *sensibility*, which he truly says 'is one of the cant words which compose the dictionary of the day.'

The second original source of poetry, according to Aristotle, is our passion for measure, rhythm, and song; a taste not less natural than that of imitation.—A part of his treatise which has been lost, besides containing farther considerations on comedy, was to have spoken of dithyrambics, nomes, satires, and mimes; of all which nothing but the names remain.

In the course of the present commentary on the Poetic, the author rather relaxes the usual French rigour respecting the unities: but he intrepidly defends the drama from the degradation of prose. A friend of *Voltaire*, finding him with a pen in his hand, apologized for intruding on him, and would have retired. "*Come in, come in* (he replied), *I am only writing vile prose.*"—M. LA HARPE disputes the idea that the end of tragedy was, through the medium of pity and terror, to moderate and purify the passions by examples of their dire effects, which was long imagined to be Aristotle's meaning.—'No—(the lecturer says) it was to mitigate, temper, and modify our own pity and terror, by seeing such events imitated on the stage as would be too dreadful to behold, if real.' This explanation has been and will be often disputed: but M. DE LA H. is not

answerable for its solidity, because he is not the original proposer of it *.

"Tragedy (says Aristotle) is the imitation of a grave action." Here the lecturer treats our comic-tragedies and those of the Spaniards with great contempt. How will he defend *les Comédies larmoyantes* of his own country?—Double and triple plots are anathematized: for the unity of fable seems still inviolable amid all the antient dramatic doctrines which have been abandoned by the moderns.

Music was one of Aristotle's six constituent parts of tragedy, which M. DE LA H. defines to be a free musical recitation in the dialogue, with measured music in the odes; and he says, 'if, instead of chant or melody, we substitute declamation, all the rest of the Stagirite's injunctions are fulfilled in French tragedy.'—Not only verse but rhyme, however, being necessary in French tragedy, that part of its composition has been so seldom perfect, that, of all their tragic writers, he admits that only *Racine* and *Voltaire* are constantly eloquent in verse; 'and this eloquence (he thinks) exalts their theatre above all others in the world.'

The lecturer translates and comments on such parts only of Aristotle's treatise as are practicable and even necessary in the construction of modern dramas; omitting those which are peculiar to the Greek theatre.—In one instance, alone, the Greeks formed a tragedy on the passion of love: (Phædra and Hippolitus:) but without love, says our author, 'what treasures would have been lost to the theatre, which are the produce of that passion! *Zaire*, *Tancrede*, *Inés*, *Ariane!*—and some others, still preserved by their merit in this respect, which supplies the place of so many excellencies, and compensates for so many faults, by causing our tears to flow.' If the female part of M. DE LA HARPE's audience were not pleased with this reflection, they were very ungrateful.

Whether a tragedy should end happily or disastrously is left undecided by the lecturer, though Aristotle very clearly pronounces for the latter termination. We rejoice, however, when a virtuous and favourite character is saved by natural and unexpected means from impending death or ruin; and all the melodramas of Metastasio end happily, as do many excellent French and English tragedies. Aristotle's decision, therefore, is regarded as a matter of taste, always disputable; and not as an absolute truth, though it is applicable on many occasions.

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* See Twining's translation of Aristotle's treatise on Poetry; p. 230, note 45, where the different opinions on this passage are amply discussed.

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This analysis will be of little use or amusement to profound scholars, since the author touches on none of the difficult or doubtful passages; which criticism, as we have before observed, would probably not have been tolerated by youth and fashion. He has however given a just idea of the great critical powers of Aristotle, and of the wisdom of his precepts, in a lively and interesting manner; interspersed with such remarks and reflections of his own, as manifest his knowlege of the subject, and of the audience which he was addressing.

Chap. II. *Analysis of Longinus on the Sublime.*

'If any thing be unsusceptible of all analysis, and even of all definition, it is doubtless the Sublime. How indeed is it possible to define what a poet or orator can never effect by meditation, nor can be foreseen by those who read or hear; what is only produced in a sudden transport, and heard with enthusiasm; what, in short, divests of all reflection both the writer and the admiring multitude? How can we account for an impression which is at once the most lively and the most rapid of all? and what explication will not be equally cold and insufficient, when we attempt to explain what so violently shakes all the powers of the mind? Who is ignorant that, in extreme agitations, there is something above all expression; and that, when the soul is moved to a certain degree, it is tormented by the want of language to impart its sensations? If it be acknowleged that the faculty of feeling extends far beyond the power of expression, this truth is peculiarly applicable to the sublime; which excites in us all that is capable of excitement, and affords us the greatest pleasure which we are able to receive; that is, the exquisite enjoyment of all the sensibility with which we have been furnished by nature.'

Thus has M. DE LA H. prefaced his reflections on the nature of the Sublime, and on the manner in which the subject has been treated by Longinus. The kind of sublime which he has been describing, however, is not that which Longinus discusses; which is rather a lofty and elevated style throughout a composition, than a short, happy, unexpected sentence, or stroke of genius.—He then proceeds to give instances of what he regards as the highest and most impressive species of sublime.

'When old Horatius pronounced the patriotic sentence on his son,—"*Let him die!*" and all the spectators with one common shout applauded, if any one had asked them why they shouted? what could they have answered, except that they were transported and *beside themselves?*

'When Scipio, accused by the Tribunes, appeared in the assembly of the people, and defended himself only by saying: *Romans! it is twenty years this day since I vanquished Hanibal and subdued Carthage—let us go to the Capitol and thank the gods:*—the people burst into a general shout of acclamation, and followed him.

'Such

'Such sublimity is rare and instantaneous; for nothing that is extreme can be common and durable. It is a word, a stroke, a motion, or a gesture; and its effect is that of a flash of lightning or a clap of thunder. It is so devoid of art, that it is often found in those who have no conception of art. A woman of humble condition said to a priest who was explaining to her the obedience and resignation of Abraham, when required to sacrifice his son Isaac;—"*God Almighty would never have commanded a mother to perform such a sacrifice.*"

The author gives several other examples of this instantaneous sublime, before he begins his analysis of the treatise of Longinus; in the performance of which task, he has enlivened his criticisms by many entertaining and curious observations, and definitions of the sublime by writers of the first class in his own country: such as *Boileau*, *La Motte*, *Silvain*, *St. Marc*, *Rollin*, and *La Bruyere;* all of whom differ from each other without fully expressing the lecturer's idea of the sublime. We have not room for his nice discriminations: but we must allow that he defends his own opinion ably, and with good taste. *Boileau*'s translation of a sublime passage in Homer, quoted by Longinus from the beginning of the 20th Book of the Iliad, has not satisfied M. DE LA H.; yet he says, 'who will dare to attempt to perform it better?' Mr. Pope has certainly been more successful: but he has not yet been named, nor probably consulted. Indeed, Pope could not have been quoted in the Lycæum any more than Homer, in the original. The lecturer's objections to the learned and accurate *Boileau*'s version prove the extreme difficulty of a close translation of poetry; and they may serve to apologize for Pope's frequent paraphrases and attempts at equivalents, when his judgment and good taste convinced him of the impossibility of being literal with any success. The passages which M. DE LA H. has translated from Longinus, with great elegance, are indisputable proofs of the admirable Greek critic's profound judgment, feeling, and refined taste; and also of the truth with which Pope has characterised him as

> "An ardent judge, who, zealous to his trust,
> With warmth gives sentence, and is always just;
> Whose own example strengthens all his laws,
> And is himself the great sublime he draws."

An excellent English translation of Longinus was published in 1739, by Dr. Smith, whose version of Thucydides also gained him great reputation: but such changes have insensibly crept into our language during the last 60 years, that, though faithful, the English Longinus seems now to want elegance.

Chap. III. *Of the French Language, compared with the antient Languages.*—'From the sublime to grammar is a prodigious descent!

descent! but to good minds, whatever contributes to instruction is always interesting.' Thus begins the apology for entering on so dry a subject. This lecture will doubtless afford little amusement to the generality of hearers or readers; yet it is composed with spirit, and will not only be interesting but instructive to the curious in philology. All the French poets, from *Boileau* and *Racine* to *Voltaire*, except *Belloy*, complain of the defects of their language and versification: *Voltaire* more frequently than any of the rest. In his Epistle to Horace, he says:

" *Nôtre langue un peu sèche et sans inversions,*
Peut-elle subjuguer les autres nations?"

As our language is dry, and it owns no inversion,
Of its rivals how can it effect the subversion?

M. DE LA HARPE answers that this is already done: but we, in our turn, may be allowed to ask in what *poetical* works the French have vanquished other nations? Not in the *Epopeia*, nor in blank verse. *Voltaire* more modestly confines its merit within its proper limits:

" Though clearness, grace, exactitude, we boast,
To strive with Greece or Rome is labour lost."

The patriotic lecturer takes care to inform his audience that *Voltaire*, when he mentions Italy or Rome, means the *antient*—but we are not sure of this. The Italian language is certainly superior to the French in heroic verse: but M. DE LA H. seems to be very little acquainted with Italian literature, and still less with the English. *Voltaire*, after having justly celebrated the grammatical clearness of his language, adds:

" But can a happy clearness be our plea
Against a tiresome uniformity?"

However dry this chapter may appear to the majority of readers, the comparative analysis of the French with Greek and Latin will not be unamusing to classical scholars. The numerous particles, articles, pronouns, and auxiliary verbs in modern languages, instead of varying the terminations of substantives and tenses of verbs, multiply words without augmenting the sense; and these articles, being all monosyllables, add but little to the harmony of a language either in prose or verse: but these disadvantages have been common to all modern dialects, and are often the subject of complaint among philologists.

Rousseau has demonstrated, in his *Lettre sur la Musique Françoise*, the unfitness of the French Language for music; and M. DE LA H. as clearly proves its defects in poetry, from its

its allowing no difference (for want of inversions) between prose and verse, except the rhymes. He even goes so far as to assert that, without rhyme, good prose is verse, and verse is prose; and indeed, though the English are often pleased with the wit and sentiments of French poetry, we but seldom, very seldom, feel or remark the beauty of the verse.

'The language of the Greeks, (says this writer,) who were as superior to the Latins as these are to the moderns, was wholly poetic. Most of its words paint to the eye and to the imagination, and the sound conveys the idea. Its compounds enabled them to include in a single term many words and many ideas. With one word they could express a *helmet* which reflects the rays of light on all sides, a *hero* covered with a plume of different coloured feathers, and a thousand other objects too tedious to be detailed. All our scientific terms which express compound ideas are derived from the Greek: as geography, astronomy, mythology, &c. They sacrificed so much to Euphony (another compound, implying sweetness of sound,) that it was allowable to add or retrench many letters in the same word, especially in poetry, for the convenience of the measure and the sweetness of the sound. The dialects of different nations of Greece also supplied various delicate terminations to nouns and verbs; all which a poet was permitted to use at his pleasure. Is it without reason, then, that the Greek is allowed to be the most beautiful of all languages, and to possess the most harmonious poetry?'

We have translated this passage as a specimen of the author's manner of treating the subject: but we can afford no space for farther extracts or remarks on this chapter; except to inform our readers that the lecturer continues for many pages to point out the radical defects of the French language in writing verse, 'even in the hands of so admirable a poet as the Abbé *Delille*; whose translation of the Georgics of Virgil, in spite of these defects, is the best in the language; and which the continued beauty of the versification, and its purity of taste, have ranked among classical works of the highest order.'

Chap. IV. *Of the Epic Poetry of the Antients.*

Section I. *Of the Greek Epopee.*—This subject has been so amply treated by P. *Bossu* and by Mr. Pope, that little seems to be left for M. DE LA HARPE that is new. He has, however, not only treated Tasso with candour, (contrary to the usual conduct of his countrymen,) but has ably defended him from the censures of those who have condemned his machinery and magical agency. He disputes with Father *Bossu* the necessity of an epic poem being allegorical; or that the poet should begin by establishing a moral truth, and imagining an action by which it may be developed and illustrated, and should afterward adopt an historical fact and personages already known. Then, assigning motives for the plan and conduct of Homer's

poems different from those suggested by *Bossu*, the lecturer comes to the person and works of the great bard himself; and by examining his beauties and defects, with the criticisms good and bad which he has undergone, he gains an opportunity of successively developing his own ideas of the construction and conduct of the antient Melopee, or Epic Poem. First, he begins by *Homer and the Iliad.*

As these lectures were not addressed to the learned, (who may be supposed to know as much as M. DE LA HARPE about Homer, and antient literature in general,) but to *dilettanti* scholars, and ladies, they must have been not only very interesting but instructive. Indeed the author has collected, from a wide extent of reading, so much curious information concerning the father of poetry and his works; he has combined it with so much learning, spirit, taste, and ingenuity; and he has thrown such a pleasing light on the subjects which he treats; that these discourses will amuse, if not instruct, all Europe.

Concerning Homer himself, the writer's information and reflections are as ample as his materials and imagination (still lively, though repressed by time and experience) could render them. As they are too long for insertion here, we can only observe that the fabulous accounts of *Homer*'s birth (1000 years before Christ, and 300 after the siege of Troy) are enumerated, but treated with due disregard. Suidas makes the number of cities, which claimed the honour of Homer's birth, amount to 90.

In defence of poetry, M. DE LA HARPE endeavours to account for Pythagoras sending the bard to Tartarus, and Plato banishing him from his republic, by supposing that he propagated false ideas of the Divinity:—but, says the author,

'Let us rely on this simple and plausible apology, that the duties of a poet and a philosopher are very different; that, if the latter be required to elevate his ideas above those of the vulgar which it is his business to correct, the poet is only expected skilfully to represent things as they are. He is the historian and not the reformer of nature; and to those who are not contented with the gods of Homer, we may say: What would you have had him do? could he frame a religion different from that of his country, and delineate other manners than those which he knew to subsist?'

The lecturer apologizes for the poet's heroes on the same principle:

'It is indisputable that, in those heroic times, muscular force was the chief qualification of combatants; who being covered with brass and iron, he who could easily support the strongest and most weighty armour, give the most vigorous blow, and pierce the cuirass and buckler of his antagonist with the greatest force, was a formidable being, a hero.

hero. This quality, once acknowleged, setfled his rank; and thus we may account for our frequently finding one very brave warrior in the Iliad confessing that another is his superior, and retreating from his presence.—In Homer, Æneas is not ashamed to say to Achilles: *I know very well that thou art more valiant than I am* — which means no more than, I know that thou art the strongest. It is true that he adds: *yet if some god protect me, I shall vanquish thee;* and this is the most general principle throughout the Iliad; every thing proceeds from the gods, strength, wisdom, and success.—Achilles says to Patroclus: *Avoid attacking Hector; he has always near him some guardian god who protects him.* There is not one hero in the Iliad, Achilles excepted, who does not retreat before another. Those who are the most brave (Diomede and Ajax) are distinguished by retiring fighting; and it is observable, for the honour of the Poet, that, notwithstanding this divine assistance, which seems to confound all degrees of heroism, he preserves a grandeur of character in all his personages, suitable to the representation which he gives of them.'

M. DE LA HARPE defends Homer, and combats *La Motte* and the faction against the antients, at length and with ability. His synopsis of the whole Iliad is composed with accuracy, taste, and feeling:—he laments that there has not yet appeared a translation in the French language, which could afford those, who are unacquainted with the original the least confirmation of the truth of his assertions in favour of the poet:—he has himself translated some few fragments very elegantly, and has inserted others by *Boileau* which have great force;—and he traces the dispersion of Homer's works through Greece, from the earliest period on record, to the time of Ptolemy Philometor and Aristarchus, 150 years B. C., whose edition surpassed all former impressions, and is that which is come down to us.

The Odyssey.—Though the author has bestowed 43 pages on the Iliad, he dispatches the Odyssey in 11, and these are chiefly filled with censure. He appears to see nothing but defects in this poem. Longinus indeed places it much below the Iliad; yet he treats Homer with respect: but M. DE LA H., after all his enthusiastic raptures, seems in analysing the Odyssey not only to lose all his veneration, but all his candour: speaking more harshly of the great poet than even *La Motte* has done respecting the Iliad. In that poem, all the several states of Greece were united in a war; the Odyssey describes single states, society, hospitality, and individual adventures, in times of peace. Pope says that the Odyssey is more useful to the community than the Iliad, because it describes whatever is charming in a quiet life.

Sect. II. *The Latin Epopee.*—Virgil, in course, is the hero of this section: but, judging him by epic rules, and not by the beauty of his style and the harmony of his numbers, M. DE LA

LA HARPE places him infinitely below his model, Homer. He does not allow him to be the inventor of a single incident, and scarcely of a verse, in his poem. He is not only accused of imitating Homer in his plan, his battles, and his principal events, as well as in his verses, but of plagiarisms from the old poets, Ennius, Pacuvius, Accius, and Suevius, and from his contemporaries Lucretius, Catullus, Tibullus, Varius, and Furius. It is confessed, however, that the 3d, 4th, and 6th books are great and admirable productions. The lecturer rests the excellence of Virgil on the constant perfection of his style, 'to surpass which seems impossible. It is at once the delight and despair of all who wish to cultivate poetry: so that, if he has not equalled Homer in invention, variety, and constant interest, he has surpassed him in the beauty of particular parts, and in his fine taste in embellishing his narratives.'

Silius Italicus, Statius, and Claudian, are here placed very low in the scale of perfection, and but few words are bestowed on them. Lucan, however, has not been treated in so summary a manner; and the writer seems to estimate his merits and defects very justly, except in giving a long *prose* quotation from his Pharsalia.

As an appendix to the Epopee, we find a section on Hesiod, Ovid, Lucretius, and Manilius. The author devotes but a short article to each; yet enough is said to manifest his judgment and taste in characterizing them. We are sorry that our limits forbid an extract from his account of Ovid, whom he seems to have put in his true place. He allows Lucretius to be a poet only in his digressions, and says that the physiological part of his work is nothing more than the philosophy of Epicurus versified.

Chap. V. *Of Antient Tragedy.*

Sect. I. *General idea of the Theatre of the Antients.*—The chief business of this section is to combat the opinions of Father *Brumoy* in favour of the antients; and to prove that the modern dramatists, if in some instances they be not comparable to the antients, have more difficulties to encounter in the inferiority of their language, and in composing for a more experienced and fastidious audience, who are always disposed to judge rather than to feel.

Of the three great tragic writers of antient Greece, the lecturer delivers an ample and well-digested account: pointing out their several merits, and (according to modern notions) their defects. He enumerates the surviving plays of these great fathers of the drama, and gives a short analysis of each: but he seems not to be impressed with due reverence for the bold and original conceptions of the venerable Eschylus, the

Michael Angelo of the Greek stage. His compositions are the subject of Sect. II.

M. DE LA HARPE appears to have formed a judicious and candid analysis of the seven tragedies of Sophocles, after the sketch of his life in Section III.: but, speaking of the insanity of Ajax, and observing that derangement of intellect has at all times been introduced in tragedy as an expedient to excite interest,—he adds: 'especially among the English, but with more success in their romances than their plays.' On what foundation this assertion rests we know not:—unless he takes the grave-digger's word in Hamlet for it, who says, "*they are all mad in England.*" We can recollect but few English novels in which insanity has been delineated, in order to heighten distress:—but in many of our best plays, such as Hamlet, Macbeth, King Lear, Venice Preserved, &c. derangement of mind has been used with great effect.—In other respects, the examination of Ajax is a piece of dramatic criticism which deserves high praise.

Sect. IV. Euripides is not in favour with the lecturer. If the dramatic laws laid down in France are infringed, nothing is right; and no allowance is made for distance of time, or national taste. Except in calling him a barbarian, Euripides is treated with as little respect as Shakspeare; whose merit the French will never understand, nor know why we are so attached to him. They think that only his wildness and irregularities attract us; not having the least conception that we admire him for his strong humour and support of characters in comedy, and for his original and beautiful sentiments on every subject which is interesting to human nature in tragedy.

The Helen of Euripides, it must be granted, is somewhat open to ridicule. Though, in the tragedy of Hecuba, that disastrous beauty is allowed by the poet to have been at Troy, during the siege, and to have been restored to Menelaus for punishment; yet in the play, by the same author, to which he gives the name of Helen, it is denied that she ever had been there, or had a connection with Paris. M. DE LA HARPE's account of this drama will be deemed flippant and irreverent by the exclusive adorers of antiquity; yet his want of respect for Euripides in this article is amply compensated by the just encomiums which he bestows on the Hecuba; from which he has given an excellent translation of several admirable speeches, and an interesting whole scene, of considerable length. 'Perhaps, (he says,) there is nothing extant of any writer, so touching and perfect as the first three acts of this tragedy.—The speech of Hecuba in the original seems to unite every species

species of eloquence: the tenderness of the mother, and the dignity of a queen mixed with the affliction of a suppliant, with the power of interesting even the self love of an enemy. The fortitude of Polixena is exquisitely contrasted with the despair of the mother; and the recital of the death of that princess is worthy of the whole beautiful and affecting scene.' The Iphigenia in Aulis is mentioned with the greatest respect by this author, as built on a fable at once probable, interesting, and dignified; the conduct (he says) is natural, the characters are strongly marked, and they are delineated with truth, discrimination, and energy. It is allowed that *Racine*, with his timidity and delicacy of taste, in selecting this drama among the works of Euripides, had little more to do than translate and exhibit it in beautiful French verse.

The character of Euripides,—the parallel between him and Sophocles,—and between the antients and moderns in the dramatic art,—are masterly, and spring from much reflection and experience. The translations of speeches and scenes, also, from each of the great tragic writers, are such as do great credit to M. DE LA HARPE.

Of the Roman tragic drama, the author says but little; and indeed there is little to be said. All the remains of it are clumsy imitations of the Greeks, in which a fine passage now and then occurs: but as for invention, character, conduct, or theatrical effect, they are not to be found in the dramas of Seneca; which however, from respect for antiquity, have been often imitated and pillaged by the moderns.

We have paid more attention to M. DE LA HARPE's account of the Greek dramas, than we shall be able to bestow on any remaining part of his voluminous work, because they form a precious portion of antient literature, which is much less generally known than any other of the higher classes; and because they contain such genuine representations of antient manners, customs, and illustrious characters, as are not to be found elsewhere.

It did not appear to us necessary to attempt a translation, either from the original or from the French, of any of the passages in the Greek tragedies particularized or quoted by M. DE LA H. because the reader will find them in Mr. Potter's valuable translations of all the remaining works of Eschylus, Sophocles, and Euripides *; and he may gain an idea of the several excellencies of these venerable dramatists, as also of Menander, in the periodical paper called the *Observer*, written by a judge whose

* See our General Index.

experience and success in theatrical concerns give great weight to his opinions.

Having now arrived at the end of the first volume, we must suspend our remarks on this interesting publication.

[*To be continued.*] Dr B....y.

ART. II. *De la Littérature, &c. i. e.* On Literature, considered in its Relation to social Institutions. By Madame DE STAEL HOLSTEIN. 8vo. 2 Vols. pp. 400 and 300. Paris. 1800. Imported by De Boffe, London. Price 12s.

IT is perhaps scarcely necessary to observe to our readers, that the writer of the present work is the daughter of the celebrated M. *Necker:* but it may be information to them to be told that the object of it is, to analyse the moral and political causes which affect the spirit of literature; to point out the gradual developement of the human faculties, the slow but continued progress of the mind in philosophy, and its rapid but interrupted success in the arts; and to inquire into the influence which the revolution has already had on the literature of France, with the probable effects that may result from it, if ever order and liberty, morality and republican independence, should be united and established.

The first part of the work contains a moral and philosophical analysis of Greek and Latin literature; reflections on the consequences which have resulted to the human mind from the irruptions of the northern nations, from the establishment of Christianity, and from the revival of learning; and a rapid sketch of the distinguishing features of modern literature: with some more detailed observations on the most celebrated works in the Italian, German, English, and French languages, considered chiefly with a view to the relations which subsist between the political state of a country, and the prevailing spirit of its literature.—The second part relates to the actual state of learning in France since the revolution, and to its future probable progress.

Madame DE STAEL excludes the physical sciences from her definition of literature; comprehending within it, only poetry, eloquence, history, and moral philosophy. Her favourite doctrine is that of the progressive improvement of mankind in the philosophical parts of literature, or those which principally relate to a knowlege of the moral character of man; and which she conceives to be capable of an almost indefinite degree of improvement, while the works of imagination have their prescribed limits of perfection. In support of her opinion, she instances the successive productions of Greek literature, from

Homer to the age of Aristotle; and she attempts also to shew that, throughout the annals of Roman learning, whatever changes the arts may have undergone, philosophy has maintained a continued and uninterrupted progress. If we have no objection to admit these positions, the boldness of the following somewhat startles us; namely, that even the irruption of the barbarians, which trampled under foot all that was valuable in art and science, and spred a darkness over the land for the space of ten ages,—even this calamitous event contributed to the propagation of knowlege. We shall give an extract, to shew the point of view under which the fair writer considers this part of the subject.

'It appears to me that the study of history must convince us that all important events tend to the same result, to universal civilization. We see that, in every age, the advantages of social order have been extended to some new people; and that war, notwithstanding all its evils, has often increased the dominion of knowlege. The Romans civilized the world which they subdued. It was necessary that the light of instruction should first break from some bright point, and appear in a country of small extent, like Greece; and it was necessary that, a few centuries afterward, a nation of warriors should bind a part of the world under the same laws, in order to civilize while they conquered. The nations of the north, even in terminating for a time the reign of letters and of arts in the south, acquired some rays of that illumination which had been imparted to the vanquished; and the inhabitants of more than one half of Europe, who till then had been strangers to a state of civilization, became partakers of its blessings. Thus, time discovers to us a settled plan in the consequences of events which, at first, appeared to be the mere effect of chance; and one idea, which is invariably the same, arises from the abyss of centuries and of facts.

'Undoubtedly, the incursions of the barbarians was a great misfortune for those nations which were contemporaneous with that revolution: but this event itself tended to the propagation of knowlege. The enervated natives of the south, mingling with the northern race, derived from them that degree of vigour, and communicated to them that sort of pliability, which should combine for the perfection of the intellectual faculties.'

As a confirmation of the truth of her opinion, that human reason continued to develope itself during the darkness of the middle ages, Madame De Stael adduces the example of *Bacon*, *Machiavel*, and *Montaigne*; authors who have far surpassed in moral and political philosophy, and in the sciences, the most celebrated men of antiquity; and who appeared almost immediately after that long interval, and at the period of the revival of letters. To render this argument conclusive, she has recourse to a principle, the propriety of which may perhaps be reasonably doubted; viz. that a man of genius

excels his contemporaries by a few degrees only. There is nothing in the character of genius itself which will justify this supposition; for, if genius be the possession of some or all of the faculties of the mind, in a high degree of perfection; and if a man of genius be that man whose perception is most acute, whose memory is most comprehensive and ready, whose imagination is most prolific, whose taste is most delicate, and whose judgment is most discriminating; there is no reason for concluding that genius may not rise far above the level of the average intellect of a country. Though perseverance and industry may be necessary for a successful exertion of the faculties of the mind; and though the importance of their effects may be increased by the quantity and excellence of the materials already collected, on which they may have to work; yet it appears as rational to suppose that mental vigour necessarily springs from the existence of contemporary knowlege, as that the bow of Ulysses was the cause of his strength, or that the weight of the ox invigorated the muscles of Milo. We conceive, however, that there is an intrinsic and original difference in the mental faculties of different men, which does not depend altogether on the circumstances of education; but which, whether we consider the mind as material, or as "a portion of the breath divine," proceeds from a greater or less degree of perfection in the organs by which it acts. Neither does the principle above mentioned seem justified by any appeal to fact; for what contemporary productions approach with any appearance of gradation to the philosophical works of Bacon, to the paintings of Michael Angelo, to the *Principia* of Sir Isaac Newton, to the epic poetry of Milton, or to the genius of Shakspeare? As a Messiah was necessary for the elevation of the moral world, notwithstanding the fancied natural progress of human reason in improvement; so it would appear that human knowlege would also keep nearly the same level, if some superior genius did not now and then arise, and discover a point on which to raise the intellectual world. Whether or not the human mind has, in fact, continued uninterruptedly and gradually to develope itself, it may be asked whether the establishment of Christianity has not promoted the civilization of mankind more powerfully than the natural progress of reason?

It would carry us much beyond our limits, were we to follow the fair author while she is investigating, throughout the first part of this work, the various characters which different governments impart to eloquence; the moral ideas which this or that religion excites and unfolds in the human mind; the effects which are produced on the imagination by the

the credulity of a people; the degree of civilization most favorable to the influence and improvement of literature; the different changes produced both in the writings and the manners of a country, by the state of female existence, both before and since the establishment of christianity; and, in a word, the universal progress of knowlege as the simple effort of the succession of time. We shall therefore content ourselves with remarking, that Madame DE STAEL appears to be peculiarly attached to that refined species of philosophy which is so prevalent in German literature, and which seems to have attracted the attention and guided the pens of some modern authors of our own nation;—a philosophy which boasts of attaining a profound knowlege of the secrets of the human heart; which, according to this lady, elevates the moderns so far above the antients; and which gives to the poetry of the former more sensibility and interest, a greater power of persuasion to their eloquence, and a more dignified, energetic, and scientific character to their history. Another favorite idea, very frequently recurring in the pages of this work, is that this species of philosophy is fostered and promoted by melancholy and sorrow, more than by any other cause. As Madame DE STAEL is under the influence of these opinions, we do not wonder at the terms of praise and admiration in which she speaks of the celebrated Werter of Goethe; which she considers as '*le livre par excellence*' among the Germans, and as ranking with the *chefs-d'œuvres* of other languages.

In the Second Part of this work, after having briefly pointed out the injurious effects of the Revolution on the manners, the literature, and the philosophy of France, the author proceeds to inquire what modifications and ameliorations may be expected in these points, if liberty and political equality should be established. Among the causes which are said to have impeded the progress of literature since the revolution, are, the prevalence of a most revolting vulgarity of manners, the domination of a depraved and immoral taste, and the absence of all literary emulation.—The fair writer next considers what effects will be produced by republican institutions and manners, on works of imagination, and more particularly on theatrical productions. In this part, she appears to us to refine too much in her observations on the effects which the antient *regime*, and its social institutions, had on the comic taste and the turn for ridicule which were so conspicuous among the French.

In the remaining chapters of the work, relative to philosophy, literary women, the style of writers and magistrates, and eloquence, we have met with nothing that is strikingly new or worthy of observation. We shall therefore

conclude our notice of these volumes with a few general observations.

We were disappointed in not finding a more detailed and particular account of the literary and moral state of France. Prudential reasons may perhaps have restrained the author's pen: but the work would certainly have been rendered more entertaining and instructive by such an insertion, than it can possibly be by a slight sketch of actual circumstances; and by an amplification, however ingeniously executed, of arguments and opinions which are become almost common place; or of imaginary results from events which may never exist, and of supposed effects of combinations which may never arise. In general, the subject is treated with considerable ingenuity, but without much display of novelty. Madame De Stael appears to labor to attain an antithetical and pointed mode of expression; blending, according to her own ideas of the perfection of style, addresses to reason with appeals to sentiment, and with sallies of imagination.

O. Wood.

Art. III. *L'Homme des Champs; ou les Géorgiques Françoises: i. e.* The Country Gentleman, or French Georgics. By James Delille. 8vo. pp. 300. Basle. 1800. Imported by Debrett, London.

The booksellers on the continent had such entire confidence in the reputation of the author of this poem, and in the public eagerness to peruse it, that, as soon as the MS. was procured, fifteen editions were printed at once in Paris, from very high to very low prices, and 30,000 copies were sold in less than a fortnight *! Though the Abbé Delille is an emigrant, a voluntary exile, and has remained a firm friend to the antient religion and government of his country, all parties in France are equally desirous of reading his productions; and they are in few things so unanimous, as in pronouncing that he is the best poet of whom France can at present boast, or perhaps ever possessed, in heroic verse. No poetry in a foreign language approaches the compositions of Mr. Pope so much as that of the Abbé Delille, who has confessedly made the English bard his model; and who resembles him in every respect which the different structure of French verse will permit: in smoothness, accuracy, and good taste; we dare not say in force, which perhaps the genius of his language will not admit. Pope never scrupled to borrow a good thought wherever he could meet with it, in prose or in verse: but he borrowed always to polish and to improve. If

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* Various editions, in 12mo. 8vo. &c. are imported in London.

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he found it in base metal, he set it in diamonds. The Abbé's imitations and adoptions of the thoughts of others are at least equally numerous. As the late learned Dr. Warton would not allow Pope even to be a poet, but denied him the gift of *invention*, though he readily granted that he was a fine versifier and an excellent moralist; he would certainly have had equal reason for disputing the originality of the Abbé DE LILLE: but he must also have been obliged to concede that, in spite of deductions and draw-backs, the verses of the Virgil of France afford the highest gratification to readers of taste and discernment.

In a well-written preface, the author of this poem defends his *Gardens* * (which he has been so lately cultivating with great diligence and care) against some objections that have been made to the subject, as being cold and uninteresting; objections equally applicable to the Georgics of Virgil, and to the French Georgics under consideration. The Abbé also truly observes that, for nearly half a century, the drama, fugitive pieces, and novels, have absorbed all attention to literature in France. 'The predominant taste for light detached pieces is only encouraging frivolity among a people who are too justly censured for levity, which they have indeed preserved in the midst of the most terrible events. In this habit alone there has been no revolution. We have been observed to be jocose on the most atrocious crimes, at which we ought to shudder; ridicule has supplied the place of fortitude; and this wretched people, so determined to be merry, might say with one of our dramatic satirists:

"I've laugh'd, and now I'm quite disarm'd."

With regard to romances and dramatic works, the author says that the exclusive passion for them is still more dangerous; since they accustom the mind to violent sensations, so hostile to mild and moderate sentiments, which give birth to those benevolent emotions that are so essential to virtue and happiness.—He defends composition on moral and didactic subjects; gives an entertaining history of the difficulties which he had to encounter in translating the Georgics of Virgil, which even *Voltaire* and the younger *Racine* once thought to be insurmountable; and takes the opportunity of acquainting his readers, out of France, with the great success of that enterprize in the fame which it has procured for him, of the most flattering kind.

Respecting the present Georgics, he informs us that they have nothing in common with those of Virgil which have already appeared, any more than with other French poems,

* See our Review for 1799, vol. xxviii. N. S. p. 294.

particularly the Seasons of Cardinal *de Bernis:* but that the title of Georgic is used in a more extensive sense than its common acceptation.—The work is divided into four cantos, all relative to rural enjoyments, though each has a particular object for its theme; and the author has given, in this preface, an argument to each canto, which we shall here abridge, and then speak of the poem itself.

In Canto I. an intelligent and wise man, whose senses are more refined and whose eyes are more exercised than those of ordinary people, describes the variety of rich decorations, rural scenes, and diversity of enjoyments, which the country presents to view. Knowing the sources of his own felicity, he endeavours to spread happiness around him, which he finds to be increased by participation; and he augments the virtue and happiness both of old age and of infancy. This part of the poem was often read at the French academy before the revolution, particularly at the reception of the unfortunate M. *De Malesherbes.*

'I ought to avow (says the Abbé) that all the maxims of benevolence and love for the people were applauded in the most lively manner by those who held the first offices in the state. I have cancelled nothing which I then said, in recommending the poor to the rich, and weakness to power. There will be found likewise in this canto about sixty verses borrowed from different English poets; but more in imitation than in close translation. In the Stag Chase, is an imitation of M. *De St. Lambert* *; and, writing without books, I cannot be sure that some other reminiscences will not be discovered by those who regard such little faults as great crimes.'

The IId Canto paints the useful pleasures of the cultivator, —not the common husbandman, but the gentleman and experimental farmer; who triumphs over obstacles, improves the productions of nature, and the breed of domestic animals; naturalizes foreign productions and foreign cattle; forces rocks to nourish the vine, torrents to spin silk and temper metals; knows how to create and correct soils, to cut canals for agriculture and commerce, to fertilize the most arid lands by irrigation, and to drain and render profitable bogs, morasses, and overflowing rivers; and finally who diffuses agriculture over

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* In the notes to the first canto, Sir John Denham is slightly mentioned as having been imitated in the description of the chase: but it appears, from the long extracts given in the notes, that the Stag Hunt has not only been imitated from Denham's Cooper's Hill by the Abbé himself, but by all the poets whom he has quoted; namely, *Roucher* in his *Months; Vaniere* in his *Prædium Rusticum; St. Lambert* in his *Seasons;* and *Thomson* in his *Autumn:* but by the last less than by the ~~rest~~ others

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the whole country, sometimes as a goddess disseminating blessings, and sometimes like a fairy lavishing her enchantments.

Canto III. is devoted to the observations of the naturalist; who, surrounded by the works and wonders of nature, in applying himself to the investigation of them, renders his walks more interesting, his home and his leisure hours more amusing, and supplies himself with a collection of natural curiosities, not from distant regions, but from his own grounds. 'The subject of this canto is the most fertile of all, and perhaps a more new and extensive range was never opened to poetry.'

Lastly, the IVth Canto teaches the rural poet how to celebrate the phænomena and riches of Nature, in verse that is worthy of the theme. In describing the art of painting rural beauties, the author has himself endeavoured to seize the most majestic and interesting features;

'The translator of Virgil's Georgics, in composing his own, has often been afflicted by melancholy resemblances with his model. Like Virgil, he has written on rural labours and pleasures, when his country was desolated at once by a foreign and a civil war; like him, he has turned his eyes from carnage and destruction, to cast them on the mild images of the primary art of man, and the innocent delights of the field. Augustus, when in peaceful possession of the yet bleeding Rome, employed himself in reviving agriculture, and good morals, which are always in its train; he engaged Virgil to publish his Georgics: they appeared with the peace, and augmented its charms. It is a happy omen for his imitators: may this poem impress humane sentiments and virtuous affections on minds which are become fierce by long familiarity with terrors, and ulcerated by acute sufferings. The indulgent reader will judge with the less severity of a work which is composed in unhappy times: it would have been more polished and less defective, if the author had written it with a tranquil mind, and had sustained no other loss than that of his fortune!'

In the opening of the poem, the author explains his plan much better than by the title; which in the original seems to be a misnomer, and to which indeed our language furnishes no equivalent. We imagined, till we had advanced in the perusal of the work, that *l'homme des champs* must imply a husbandman, a farmer, a cultivator of the fields: but no one of those titles stretches to the full extent of the author's design. Nor does the term *Georgic* suit his poem so well as that of Virgil: since the Abbé seems to take up farming just where Virgil had left it. Addison defines γεωργικον to be "the science of husbandry, put into a pleasing dress, and set off with all the beauties and embellishments of *Poetry*:" but the present author extends his descriptions to the wonders of nature, to mechanical discoveries, and to natural history in general, as he declares

clares in his exordium; of which we shall endeavour to give our readers the *sense*, though not the *sound:*

'Boileau, with magisterial voice, has sung
The rigid laws whence verse divine has sprung;
The Mantuan Muse the mind to culture lifts,
Aids Nature's self, and hastens all her gifts:
But can enjoyment be reduc'd to art?
Can laws didactic rural joys impart?
No, no!—our Muse prescribes no rules austere,
But tries to smooth the sage's brow severe:
Her only aim is Nature to pourtray
In all her smiling charms and colours gay;
To blazon beauties of her form and mien,
Which to be lov'd need only to be seen.
Inspire my lays, sweet scenes of blest retreat,
Of truth and innocence the tranquil seat!
To paint the pleasures which the country yields,
The rills, the groves, and Ceres' furrow'd fields,
Where joys innoxious, where true blessings flow,
Was ne'er attempted yet by virtue's foe.'

Enlarging on the resources which a wise man may find in a country life, in improving his health, his mind, and his estate, the Abbé says:

'These are the pleasures pure which none can prize,
Except the calm, the virtuous, and the wise.'—

Suspecting, however, that it will be urged against the higher classes in France under the old government, that they had no taste for a country life; and that, if ever they visited their *chateaux*, it was in state and magnificence, without relinquishing the garb, expence, or manners of a court;—he exclaims:

'Inveigh not now in steril maxims vain,
Nor give to fallen grandeur useless pain;
Treat not as guilty of enormous crimes,
Each poor Lucullus of our former times;
Wand'ring in mis'ry on some foreign shore,
Or round his plunder'd Hall, where lux'ry is no more.'

Though unable to do justice to the euphony of the author's versification, we cannot but wish to convey his thoughts to our English readers, when they appear remarkably beautiful and striking. Unluckily, in the French Alexandrine, besides its doggrel cadence, there are two syllables more than in our heroic verse; which circumstance renders the transfusion of the author's ideas, line for line, extremely difficult,—sometimes, perhaps, impossible; and frequently to multiply lines would be too paraphrastical, and would wholly rob the author of his merit of compression. We cannot afford room for long extracts, to give our readers an idea of the regular march of the author: but

but we shall detach some illustrative thoughts, which we think are so meritorious in the original, that they will soon become proverbial in the author's own country.

On the subject of a restless fine gentleman's want of taste for the joys of the country, the Abbé says:

'A change of place, he thinks, his hopes will crown;
But finds no joys in country nor in town.
Yet blame not these;—vices his heart devour.
A vase impure will render nectar sour.'

On benevolence and social attachments, we find many charming lines:

'In town or country whether we reside,
The sweetest bliss is that which we divide.
Happy or wretched, rich or wanting pelf,
He lives but half who lives but for himself.
And you! strangers to joys the country yields,
Assist your country, and you'll love its fields!——
In rustic scenes wide gape the wretch's wounds,
In cities vast confusion all confounds:
But round the *chateau*, cottages and cells
Near idle wealth, where active mis'ry dwells,
Th' afflicting contrast ever full in sight,
Against the happy generates spleen and spite.
Yet, clad in kindness, wealth can spleen disarm,
And Envy's venom'd snakes to sleep can charm,
Correct the seasons, scarcity controul,
Relieve the body's wants, and win the soul.'—

Domestic games are exactly described:—but here, "pure description holds the place of sense," for they seem scarcely worthy of the dignity of verse. The picture of the stag-hunt is spirited: but Somerville's *Chace* is still unrivalled in any language. An excellent eulogy on the fine arts then occurs; and visits in autumn from old friends and relations, with a description of the rising generation, imitated from Gray's Ode on Eton College, have furnished beautiful lines.

The Pastor or Parish Priest is an admirable portrait at full length: but we can allow room for little more than the bust.

——'Behold the pious rural priest attend,
The holy man, whose labours have no end;
His flock uniting in their pray'rs to God,
To bliss eternal pointing out the road.—
Man he receives emerging from the womb,
Conducts through life, and follows to the tomb.—
By bounty, prudence, and by counsels sage,
He watches o'er his flock in ev'ry stage.
What wretch obscure has he refused his aid?
God only knows the happy he has made.

In

In sad receptacles of human woe *,
Where want, affliction, and disease o'erflow,
He comes; the horror of each ill is fled,
Of want the chill distress, of death the dread—
Who want prevents, of crimes oft turns the stream,
The poor his bounty bless, the rich his worth esteem.'

In describing the pride, importance, and pedantry of the village school-master, some pleasantry occurs: but it is in a different key from the rest of the poem. In the rural descriptions contained in this first canto, the author owns that he has imitated Pope's Windsor Forest, Denham's Cooper's Hill, *La Chasse* of *St. Lambert*, the Seasons of Thomson, and Goldsmith's Deserted Village; yet he has frequently examined nature himself, and has coloured objects with his own pencil.

Canto II.—It is not common Farming which the poet celebrates in this Canto, but the wonderful expedients in cultivation which are derived from physiological inquiries, mechanical powers, meditation, and experiment.

'My muse confutes not, nor pretends to evince,
The vulgar modes of culture known long since;
Her song on wonders, not on toils, shall dwell,
And art's most noble works her numbers swell.
'Tis not the rustic goddess of the plains,
Of antient habits partial to the chains,
But 'tis the Enchantress who with magic wand
Has new resources ever at command;
To meliorate the soil, augment the feed
Of native cattle, and improve the breed;
Mountains to fertilize, to pierce the rocks,
Unite the waves, and ope all nature's locks;
O'er climates triumph, harsh, severe, and rude;
Of seasons, time, and place, mock the vicissitude.'

The transplantation of animals and vegetables comes next under consideration:

'Twas long 'ere man divin'd this truth so plain:
Each tree its country has, each soil its grain;
Or that by culture he could mend the sod,
The arenacious cool, and warm the clod.'

Though the author acknowleges the superiority of the English in agriculture, he censures the *Anglomania* which had possessed his countrymen before the American war; and indeed it merited censure, if it only consisted in adopting our whiskies, Jockies, political clubs, and punch, of which we are ourselves not very vain! It is true that the French did carry servile imitation so far as to burn bricks in the neighbourhood of Paris, close to a quarry

* Work-houses and Hospitals.

of

of excellent white stone, in order to build houses *à l'Anglaises.*—The poet's own losses by the revolution are then pathetically described: he having no shade left, but that of Pindus.

The Abbé now begins to detail the *wonders* of rural philosophy: carrying earth to the summit of the highest mountains in the southern parts of Europe, and planting vines; blowing up rocks, and making the shivered fragments, when pulverized, produce fruits; fertilizing exhausted volcanos, barren sands, the slime of the sea-shore, and the banks of rivers. He invokes Labour and Ingenuity,

> 'Which by the aid of fire, and winds, and waves,
> Make brass and iron ductile, willing slaves;'

and he then describes the wonders of the mountains,

> 'When Alps to Alps, and rocks to rocks are join'd,
> When roars the thunder, and when howls the wind.'—

We dare not, however, follow the bard any farther in these sublime but perilous excursions.—The famous canal of Languedoc is finely described; in cutting which, all obstructions

> 'Of mountains, woods, and waves, are put to flight,
> Two seas uniting, which the world unite.'

Perhaps the author dwells too long on the unpoetical subjects of draining and ditching; and his Episode of *Egeria* and *Dolon*, we think, is far from happy: it appears to us laboured and uninteresting, and the scene is badly laid.

Canto III.—There seems to be more force in the opening of this canto than elsewhere; and indeed this whole section of the work abounds with great beauties of versification and sentiment, as well as manifestations of much reading, observation, and physiological knowlege. The notes occupy more than 50 pages, compiled from Buffon, and other writers on the theory of the earth, and on natural history.—We cannot refrain from extracting a few of the author's sentiments and reflections, which serve as frames to his great pictures.

Speaking of the beauties and deformities of nature being overlooked and ill understood, he says,

> 'The sage alone, by certain indications seen,
> Knows how of fields to taste the joys serene;
> Nature exists but for inquirers wise,
> Whom arts assist with Argus' hundred eyes.—
> The root, the brier, and the uncultur'd moss,
> The frightful image of decay and dross,
> The good, the bad, the scourge, the eye selects;
> The mind interprets causes and effects.'

On the immensity of the sea, the world of waters, on subterraneous plants, and on the circulation of fluids through the

globe, we meet with some admirable lines. In speaking of the ocean, he remarks:

' *Que de fleuves obscures y dérobent leur source!*
Que de fleuves fameux y terminent leur course!'

' What unknown rivers here conceal their source!
What floods renown'd here terminate their course!'

This idea reminds us of a beautiful couplet on the same subject in Denham's Cooper's Hill;

" As rivers lost in seas, some secret vein
Thence, reconveys, there to be lost again."

Of the gradual changes in the globe, arising from earthquakes, deluges, and alternate encroachments on each other, the author says:

' In change eternal earth and sea are hurl'd,
Disputing slow the empire of the world.'

In describing mountains supposed to be coeval with the creation, and weather-beaten rocks, the poetical imagery is somewhat grotesque:

' Sometimes with visage rude, disdaining grace,
Of Chaos old preserving still the trace,—
Here flow'ry valleys, fertile, fresh, and fair,
There naked rocks, the world's old bones, quite bare.'

Concerning insects furnished with all

' Those springs and organs which surpass our sense,
Perplex our art and proud intelligence,'

we find an ingenious and fanciful note, with which we shall present our readers:

' It seems (says the author) as if every species of insect were destined to follow some particular profession, and were furnished with the necessary implements. There are some, it may be said, for every art and calling: their first labours are always perfect; and their industry seems as varied as the diversity of instruments appropriated to the labour peculiar to them. We see architects among them, who form the plan of an edifice capable of containing many hundred inhabitants; the apartments of which are so well distributed, that not a corner is lost; and each individual is there lodged separately, in a sufficient space.'

The author is very eloquent and poetical when describing the instinctive ingenuity of insects, as well as animals; and among the latter, his favourite Dog is immortalized by an elegiac eulogy, with which he concludes the IIId Canto.

Canto IV.—The opening of this Canto is beautifully descriptive, and would be new, if the author had not been anticipated by himself and other panegyrists of nature: but he is aware of the

the want of novelty in the ideas, however elegantly dressed, and foretells what the critics will say:

'But far from hence the stale insipid strains,
Repeating what each pastoral contains;
Long has description tame and obsolete,
Of Flora's realms exhausted every sweet.
For ever must we hear the bleating sheep?
For ever to the streamlet's murmur sleep?
Must Zephyr still to kiss the rose be prone,
And play with tender buds long since full blown?
Must echo yet repeat each fond complaint?
Echo, for want of sleep, quite sick and faint!
In praising nature is there nothing new?
Have all her countless charms been brought to view?
'Horace, long since, has sung in verse divine,
The poplar spruce and pale, th' aspiring pine,
Together twining in a friendly bow'r,
To shelter jovial souls in social hour.—
In *his* verse, nature ever young appears,
In *yours*, just born, she seems advanced in years.'

This fourth Canto may indeed be called an *Art of Poetry*; in which the writer points out what has been already done, even to satiety, in the way of description, and what still remains. His address to Nature is so beautiful, that we cannot help stopping a while to admire it, and attempting to give our readers a specimen of it, though in a homely English garb. After having described a fine country in a fine day, he delineates the sublime horrors of the *Glacieres:*

'O Nature! goddess smiling and sublime,
How varied is thy face by place and time!
A glance at thee the soul can chill or cheer,
The sweetest transports raise, or holy fear.
Now in our valleys, youthful, fresh, and fair,
Thou mov'st with flowing robe and graceful air;
Sweeping each shrub and dew-bespangled green,
Full charg'd with fruits and flow'rs, thy hands are seen;
Thy smile the heav'ns disclose, and gild the day,
Thy breath gives Zephyr all the sweets of May;
The woods and waters sing, exult, rejoice,
And join in concert with thy dulcet voice!
But then in desarts, goddess full of dread!
O'er icy pillars now thy throne is spred;
The front to intermingling pines consign'd,
Deform'd and tortur'd by each furious wind;
While 'gainst its sides the foaming torrents dash,
And lightnings from thy eyes each moment flash;
Bolts by thy voice from side to side are hurl'd,
And bursts volcanic terrify the world!'—

Having

Having extended his descriptions to the characteristics of different climates and countries, he then says:

'But let us not for ever paint, describe;
The pen to interest must the pow'r imbibe;
Spectators in our pictures must appear,
And actors gay our beauteous scenes endear.—
Eden unpeopled is a barren clod,
A Fane in desert left without a God. ——
Cover the fertile hills at vintage time
With maidens active, fresh, and in their prime;
In flow'ry valleys let young swains be found,
And blest abundance smile on all around.
Let baths be peopled with a higher race
Of female beauties, who with modest grace
To waves discreet scarce dare, with chaste alarms,
Confide the treasure of their secret charms.
Trembling with fears extreme they cannot hush,
Dread their own eyes, nor look without a blush;
While follow'd in the crystal stream, some Faun,
Perhaps, the leafy curtain may have drawn.'

We make no apology to those who are able to peruse the original, for such frequent attempts at translation in favour of our mere English readers; who may wish to be in some degree made acquainted with the sources of the Abbé De Lille's high poetic reputation: but we must solicit, on the plea of haste (unavoidable in a periodical work), that indulgence towards our efforts which they undoubtedly require.

We must not, however, withhold one brief specimen of the beauty of the original versification, for the perusal of that numerous class who are able to enjoy it; and we shall select a part of that passage in which the poet acknowleges that, during the *winter* season, "populous cities please him then," yet still maintains the beauties and attractions of the country in that period:

'L'hiver, je l'avoûrai, je suis l'ami des villes:
Là des charmes ravis aux campagnes fertiles,
Grâce au pinceau flatteur, aux sons harmonieux,
L'image frappe encor mon oreille & mes yeux,
Et j'aime à comparer, dans ce portrait fidèle,
Le peintre à la nature & l'image au modèle.
Si pourtant dans les champs l'hiver retient mes pas,
L'hiver a ses beautés. Que j'aime et des frimats
L'éclatante blancheur, et la glace brillante,
En lustres azurés à ces roches pendante!
Et quel plaisir encor, lorsqu' échappé dans l'air,
Un rayon du printemps vient embellir l'hiver,
Et, tel qu'un doux souris qui naît parmi des larmes,
A la campagne en dueil rend un moment ses charmes!

Qu'on

Qu'on goûte avec transport cette faveur des cieux!
Quel beau jour peut valoir ce rayon précieux,
Qui, du moins un moment, console la nature!
Et si mon œil rencontre un reste de verdure
Dans les champs dépouillés, combien j'aime à le voir!
Aux plus doux souvenirs il mêle un doux espoir,
Et je jouis, malgré la froidure cruelle,
Des beaux jours qu'il promet, des beaux jours qu'il rappelle.'

After having indicated to descriptive poets what is to be seen in Europe that is worthy of their attention, from the summit of the highest mountain to the lowest abyss, the author leads them to South America;—to the immense rivers of Oroonoko and the Amazons, 'proud offsprings of the mountains, and rivals of the sea,' which water half the globe; sometimes flowing in silent tranquillity, then deafening nature with the roar of cataracts. Having pointed out the grand, imposing, and sublime features of nature, 'compared with which the Appenines are but hillocks, the Danube a rill, and the forests of Europe but bushes,' he comes to free-born animals, sheep without a shepherd, cattle without herdsmen, and to harvests without a plough. He then conducts his *élèves* to the deserts of Africa, 'where no men abide,' but which are peopled by lions, tigers, serpents, and hyænas; and lastly to the utmost limits of the earth, bound in eternal frost, but where the *Aurora borealis* elicits the most vivid radiance of brilliant colours from gigantic prisms. Thus having viewed the extremes of nature, the author brings back his followers to climes more mild and habitable, to temperate skies, green fields, woods, shrubs, rivers, rills, and nightingales: ending his beautiful performance with an éloge on his great master, Virgil, the model of all didactic poets.

To conclude. This poem does not indeed contain any alluring nor any terrible *story*: but it comprehends poetry of the most interesting kind. The author's descriptions of volcanos, lavas, basaltes, coal-mines, springs, the formation of mountains, and domestic animals, (characterising their virtues, vices, passions, and instinctive morality; and reminding us of the honour done to them by the muses of Homer, Lucretius, and Virgil;) are deserving of high praise. Even vegetation, or whatever has life, belongs to poetry, and may be personified. His visit to the place of his nativity, his reminiscences of infantine and adolescent happiness, and his description of the luxury and misery of the capital, are short, and happily expressed. Infancy and old age are perhaps equally fond of the country: since there the first enjoys more liberty, and the latter more tranquillity. It is in the middle period of his existence, when curious, restless, active, and full of health, vigour,

and ambition, that man prefers the noise and rivalry of cities to the peaceable cultivation of *his fields*, to the study of nature, to domestic comfort, and to such social enjoyments as his situation affords.

We perceive that the great poetical merit of this work has led us insensibly to dwell more on its beauties than its defects, for that defects may be found we are not ignorant: but, as all the critics in Europe, particularly those of France, have been and still are employed in seeking for and examining spots in this sun, we shall resign to them the gratification of proving that the magnifying power of their reflectors is superior to our's in these cynical observations. We must, however, observe, in justice to those foreign critics whose remarks we have yet seen, that, with whatever severity they arraign the want of plan, of episodes, of arrangement, and of originality, they unanimously allow the poetry in general to be exquisite.

The notes, which occupy more than half of the volume, will be curious and instructive to young students in natural history.

D^r. B....

ART. IV. *Voyage de Dimo et Nicolo Stephanopoli*, &c. *i. e. Travels of* DIMO *and* NICOLO STEPHANOPOLI in Greece, during the Years 1797 and 1798, in consequence of two Missions; one by order of the French Government, and the other by that of the General in Chief *Bonaparte*, drawn up from their Materials by a Professor of the Prytaneum. With Plates of Drawings, Plans, and Views taken on the Spot. 8vo. 2 Vols. pp. 300 each. Paris. 1799.

THE publication of travels in Greece, by Greeks, might naturally lead us to hope for an acquisition to letters, and a treat for curiosity. A late British labourer * had entered the same field, and had reaped diligently: but, in the midst of his toils, fate cut the slender thread of his existence, and deprived the world of the valuable fruits of his exertions. She gave his ashes to his favorite Attica, leaving to us nothing but regret;—that regret which must ever flow from the recollection of his rare qualities, of the industry which would have left no promising track unbeaten, of the judgment which was able to select and appreciate, and of the bosom which could foster neither fantastic prepossessions nor intentional deceit! Such were the qualifications of a traveller whose researches would

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* Mr. John Tweddell, Fellow of Trinity College, Cambridge; of whose juvenile proficiency in classical literature, some specimens appeared in our xiith vol. N. S. p. 327, &c. We then with pleasure hailed the dawn of his literary career, and it is with real regret that we now record its early termination.

have

have benefited the age, and added to the lustre of British learning.

These reflections suggested themselves on looking at the title of the work before us; and we formed hopes that it might, in part, retrieve the loss which we had sustained: but we were soon undeceived. We found that the present travellers were political missionaries, professed propagandists, more amateurs of revolutions than of antiquities, and fonder of subverting governments than of exploring antient monuments. In such hands, a voyage into Greece, like every thing else, is wholly political: but the information of this sort, contained in these volumes, might be curious and important, if we could strip it of its disguise, repress the distortions, and reduce the exaggerations. Without the power of doing all this completely, we must read with caution and report with doubt.

These travellers are natives of Corsica, descended from the Greeks who settled in that island in the course of the last century; and who, it seems, in their intercourse with each other, still make use of the language of their original country. It was obviously this circumstance which led to the appointment whence these volumes have resulted; the authors of which are uncle and nephew: the former, *Dimo*, acts the political part; and the latter, *Nicolo*, communicates the little information which this work contains relative to antiquities.

From an interesting conversation, which *Dimo* professes to have held with *Bonaparte*, at the head quarters at Milan in July 1797, on the subject of the peace then negociating between France and the Emperor, we shall make the following short extract.

"Do you, (asked *Dimo*) as it is rumoured, cede Dalmatia to the Emperor?" *Bonaparte*. "Does that astonish you?" *D.*—"Much; excuse my freedom; my alarms are founded on local and political information. In possession of Dalmatia, the Emperor, if he chooses it, will be soon master of Albania and Greece. The Sclavonians of the Mouth of the Cataro and Monte Negro, who can bring to the field thirty-five thousand men, inveterate enemies of Turkey, border on the Dalmatian frontier; these, and the Albanians of the adjoining parts, nearly all of whom are christians, will receive the Emperor with open arms; and, as his army will fortify itself as it advances, what can hinder him from extending his conquests to Constantinople?" *B.*—(somewhat moved,) "The Emperor will not pass these limits."

The maps were then examined; and *Dimo* presumed, from *Bonaparte*'s silence, that he yielded to his opinion. Did that General make a cession, of the consequences of which he was

ignorant? Does this account for the anxiety of the Emperor Paul to have the republic of Venice re-instated? Does it assign a principal cause of the variance between the two imperial courts?

Curious instances of fanatical craft, in Italy, in Belgium, and in La Vendée, with remarks on the oppressions and pernicious effects of the papal civil administration, (the design of all which is very obvious,) follow the account of the above conversation.

The shafts of the travellers are next directed against the late government of Venice, which their hero had just subverted. According to them, the Venetian proveditori of the Greek islands were inferior in no species of oppression to the pachas of the opposite coast. The governor of Cephalonia being always a poor knight, sent thither to retrieve his fortune, he offered every thing to sale, even the absolution of assassins. In a law suit, the rich man was generally sure of succeeding: but, if it happened otherwise, he appealed to the senate of Venice; where he either gained his suit, or was able to protract it to an endless length. In Zante, two thousand assassinations are said to have been committed in three years, and not one assassin had suffered.

After sundry perils, the travellers arrived at Maina. Here they found that the person to whom they had been directed as the Bey had been displaced, and that his successor was in the Ottoman interest; they therefore sought the residence of the ex-Bey, where they met with a cordial reception.—They do not define the territory of Maina, but seem to confound it with the whole of Laconia; though *D'Anville*, speaking of it, says: "*Elle est habitée par un peuple particulier, qui tire son nom de Maïnoti d'un chateau nommé Maïna, situé sur le penchant qui regarde le couchant; mais dont il ne convient point d'étendre nom, comme dans les cartes, à toute la Laconie.*"

The soil of Maina is the least fertile in the Morea. Pure air, health, internal harmony and liberty, and labour, are the chief possessions of the Maïnotes; who are nevertheless among the richest because among the least ambitious nations. They are not the barbarous piratical people which they have been often supposed to be, but obliging, respectable, and honest; worthy descendants of the antient Spartans. Their bravery, and the fastnesses in their hills, preserved their independence till within the last twenty years; when, by treachery on the part of the Turks, they were obliged nominally to surrender it. They agreed to pay a small tribute to the Porte; and to chuse from among themselves a Bey, and fifteen Captains, who are subordinate to him, and who preside over the fifteen districts

into which the country is divided. Previously to this nominal subjection to the Porte, this people had customs and usages to which they conformed, but absolutely no civil government nor magistracy. They can send into the field 15,000 men capable of bearing arms.

The failure of the Russian attempt on the Morea is here ascribed, not as hitherto it has been to the cowardice of the Greeks, but to the treachery of Count *Orlof*. It is said that he never wished to achieve this conquest, but that his invasion of the Morea was a feint to divert the Turk from sending the whole of his forces towards the Black Sea. The sacrifice of the miserable Greeks to this policy he did not regard; and many traits of horrible and wanton treachery on his part, towards this unhappy people, are here related.

From a laboured account of the oppressions of the Ottoman government, and of the sufferings of its Greek subjects, stated by these travellers to have come from the mouth of a Mainote, we shall make the following extracts:

'If a Greek appears in a rich habit, the lowest Turk will take out his knife and cut it in pieces. Throughout Romelia, a Greek male child is no sooner born, than the first Turk who hears of it sends his handkerchief to the father, and from that moment the child is his slave; if the father refuses the handkerchief, the Turk soon finds out a method of ruining both father and child.

'A Turk, however low, considers every Greek whom he meets as being at his command, and orders him as he pleases. A Greek islander was lately measuring out corn from his boat; a Turk on the pier ordered him to fetch fire to light his pipe; the Greek stopped to fill his sack, which wanted very little of being full; and the Turk, because he did not obey him instantly, shot him dead. A late Sultan, having made a law that no christians should have any red in their clothing, walked the streets of Constantinople in disguise, accompanied by four attendants, in order to hunt out offenders; and his followers struck off the heads of all persons who were found in the least to transgress his order. A shoemaker's lad sat on his stall, working and singing, with a red cap on his head; the Sultan no sooner saw it, than immediately the head and cap were whirled off together. Ali Bey kidnapped eleven Greeks from Tripolezza, and had them impaled, to avenge himself of an insult which he had received from the Pacha of that district.'—

'*Siravachi*, a Greek, while a sort of intendant to the Beys of Wallachia and Transylvania, accumulated a large fortune. Repeated vexations, which his wealth had brought on him, induced him to present himself before the Grand Seignior, whom he thus addressed:— "Please your Highness, I am worth twelve millions of piastres; I "have no child; thou shalt be my heir; guarantee my fortune to "me for my life." The Sultan, pleased with the offer, laid his hand on the other's shoulder, and said, "enjoy thy fortune in safety." For some years he was unmolested: but, at last, they thought that

he lived too long; they accused him to the Sultan of intending to escape, with his fortune, to Russia; they obtained a decree of death against him; and he was instantly taken and hung.

'At Naples, in Romania, they have this law, which is most religiously observed; that whoever sees a Greek ill-treated, struck, and overpowered, and gives him succour, is unworthy the name of Mussulman, and is cursed of the prophet. So far, indeed, are they from lending assistance, that when they see a mangled victim fall and expire, they cry out *bravo! bravo!*

'The Greeks take the greatest pains to conceal their daughters, and to remove them to the mountains; and, horrible to add, their sons also, if comely and attractive. At times, the inhabitants of Constantinople abstain from fish, from the apprehension that they feed upon human flesh, as the coast from the capital to the Dardanelles is covered with dead bodies.'

If this picture, of which we have copied only parts, be accurately drawn, (and it is but too consistent with all other representations,) shall we wonder that the present missionary reports that the Greeks of Albania, Romelia, the Morea, and Livadia, sighed with impatience for the arrival of *Bonaparte?* The Greeks, he says, are ready for freedom, and the sentiments of their ancestors have revived in their bosoms. Romelia, we are told, contains 300,000 Greeks capable of bearing arms, who would join any christian power that would invade the country: but (it is in course added) *they would give the preference to the French, and particularly to Bonaparte and the army of Italy.*—For the sake of humanity and letters, we wish that their emancipation was effected, but that any other power than France should perform the work of deliverance. Woe be to England, and to Europe, if France be ever strong enough to accomplish the undertaking! We mean not to say that the achievement is in itself difficult; for, if other governments would have lain still, or had not dared to stir, it possibly might have been effected as easily as this missionary has stated. According to him, 12,000 French commanded by *Bonaparte*, assisted by the Greeks who would have joined them, and two or three frigates in the gulph of Lepanto, to cut off the passage of the Albanian Turks; together with six sail of the line in the bay of Naples of Romania, to hinder the arrival of reinforcements from other parts of the Turkish empire; would have formed all the force that was necessary in 1797 to recover Greece from the Turks.

To turn now from political speculations to particulars of a more literary nature. We are told by these travellers that the isle of Cerigo, the antient Cytherea, was peculiarly adapted by its air, climate, and other physical qualities, for the worship to which it was formerly dedicated. On their arrival in it, they met with a self-taught universal scholar, who possessed

sessed a valuable antient MS. of Plato; and interesting details of the ruins of Scandia, the result of his own researches. They requested to obtain the one and to copy the other, but experienced an absolute refusal.

On the summit of the hill Aplunori, we are told, are the ruins of a temple of Venus Aphrodite; the scite being fenced in by four square plantations, towards the four cardinal points. The travellers there found several inscriptions; an exquisite engraving, on marble, of Venus setting a crown on the heads of two young lovers; and trees with characters cut in them, now almost obliterated: but, in one instance, by the aid of a magnifier, they decyphered the words ΣΥΜΙ'ΟΝ ΑΓΑΛΙΑ(ΕΟC, *symbol of rejoicing*. The scite of the temple commands a most enchanting prospect; over-looking the whole of the island, the Morea, and the Archipelago, as far as the eye can reach. It is also said that here is a family, in which the eldest male succeeds to the possessions, on the conditions of living single, guarding the sacred summit, and keeping up the plantations. This keeper scarcely ever quits the spot, and allows no one to visit it; the present travellers being indulged only because they belonged to the *great nation:* but, even though they possessed this important privilege, the hermit, on introducing them, is said to have addressed supplications to the manes of his ancestors, to deprecate their displeasure.

The authors visited the ruins of Gythium, the famed Spartan sea-port; one half of which is covered by the sea, but visible under its waves, and the other is on dry land *. They state its circumference to be about twelve miles.—Its harbour must have been completely sheltered, and impregnable both by sea and land.—Among the curiosities, is a sort of amphitheatre cut out of a rock; a very remarkable defile which could not have been formed without incredible labour. Several inscriptions and other curiosities are also mentioned as having been discovered by these visitors. A statue of Liberty, taken out of the ruins of the temple of Victory, in the possession of the ex-Bey of Maina, they begged as a present for *Bonaparte;* it was given to them, and is now in his cabinet. The goddess holds a long pike in her right hand, and in her left a code mounted with a laurel crown. The device is, νίκη, ἢ θάνατος.—!! Other antique specimens are described by these travellers: but we shall hesitate to give implicit credit to their accounts, until they are confirmed by fresh testimony: at present, we set

* The D. *de Choiseul Gouffier* only saw these ruins as he coasted along, and never set foot on the scite of them.

little value on them, except as far as they may furnish hints for future inquiries.

On the whole, as we before said, though these desultory volumes contain much curious information, it must be received with considerable allowances; and the spirit which they manifest is of a nature that must excite the strongest disapprobation.

Jo..s.

ART. V. *Voyage de la Propontide et du Pont-Euxin*, &c. *i. e.* Voyage to the Propontis and the Euxine, with a general Chart of both these Seas; a topographical Description of their Coasts; an Account of the Manners, Customs, and Commerce of their Inhabitants; a particular Map of the Plain of Brussa in Bithynia, that of the Thracian Bosphorus, and that of Constantinople; and a Description of the antient Monuments and modern Edifices of that Capital. By J. B. LE CHEVALIER, Member of the Free Society of Sciences and Arts at Paris; of the Academies of Edinburgh, Göttingen, Cassel, and Madrid. 2 Vols. 8vo. Paris. 1800. Imported by De Boffe, London.

THE author of this work is already well known by his publication on the Troade, or the plain of Troy, and for his profound acquaintance with the literature of the antients. He now presents the public with a description of a country on which, as he justly observes, nature has been peculiarly lavish of her bounties: though the inhabitants of it, while they exhibit the features of a noble character, have not hitherto been able to acquire the arts of political œconomy; and, probably, from the nature of their government, will long be retarded in their progress towards the attainment of that science, which is so necessary to the prosperity of nations.

'If the Propontis and the Euxine,' says M. LE CHEVALIER, 'were in the possession of a people sufficiently enlightened to understand the advantages of so valuable a property, and industrious enough to reap the benefit of them, Constantinople might become the emporium both of Europe and of Asia. Her suburbs, while they extended southwards to the extremities of the Propontis, would be bounded by the Euxine on the north; as will appear from an inspection of the map, and observing the immense number of towns, following in almost an uninterrupted succession from the origin of the Bosphorus to the Ægean sea; towns at present, indeed, nearly deserted, their opulence having vanished with their industry: but the name of every one of which calls to our minds some momentous recollection, and has deserved and obtained a distinguished place in the records of history.'

As

As a particular description of all these places would, however, have swelled this performance to an enormous size, the author principally confines himself to Constantinople; annexing an account of the Propontis and the Euxine, to enable his readers to judge of the advantages of that capital over all the cities of the world. In the attainment of his pursuit, he had many difficulties to encounter; and a great many more would have occurred, but for the interest, the influence, and the advice of M. *de Choiseul Gouffier*, at that time ambassador of France at the Ottoman Porte. This is the only circumstance stated, by which we discover the period when this excursion was performed.

The voyage of the Propontis and the Euxine is divided into five parts: the first containing charts and descriptions of the Propontis, of the plain of Brussa in Bithynia, and what the author calls a picture of the Hellespont; the second, a chart of the Thracian Bosphorus, with topographical particulars of its shores; the third, the antiquities of Constantinople; the fourth, a map of that capital and the description of its modern structures, interspersed with historical quotations from Gibbon, *Cantemir*, *Delacroix*, and other celebrated writers. The geographical remarks and observations, composing the fifth part, are chiefly from the pen of Col. *Lafitte*, lately deceased.

We shall present our readers with a few extracts from this elaborate and entertaining work.

'I traversed at several times (says the author) and in various directions, the shores of the Propontis and the canals by which it communicates with the two adjacent seas: but, for the sake of method and precision, I shall here invert the order of my observations. It is of little consequence what route the traveller has taken, if the objects which he describes are faithfully exhibited.

'On the northern shore of the Propontis, three leagues from the mouth of the Bosphorus, I found a lake about a league in diameter, called by the Turks Kutchuk-Tchekmedge (the little bridge). In the generality of maps, a very imperfect idea is given, both of this lake and of that named Boiuk Tchekmedge (the great bridge), lying three leagues farther, and of twice the diameter of the former. These two lakes have unquestionably been gulphs of the Propontis; and the marshes, which now separate their mouth from the sea, have been gradually accumulated by the rivers falling into them. This hypothesis is farther confirmed by the observation which I made at Cizicum, and at the lake of Nicea, that the waters of the Propontis retreat by insensible degrees; and that the bed of that sea will hereafter be filled up, as well as those of the Euxine * and the Baltic.

'* Strabo, lib. i.'

'The

'The mouth of Boink Tchekmedge is crossed by three magnificent bridges, which Meletias, the geographer, affirms to have been constructed by Solyman*.

'On entering the town of Selivri, I had an opportunity of being present at a sight which I had in vain endeavoured to procure during the fifteen months which I spent in Constantinople. A Dervise was introduced into a company of Turks and Greeks among whom I happened to be. His figure, from leanness and melancholy, was truly hideous. His first action was that of taking off his clothes, laying his kalpac† on the ground, after having brought it to his forehead; then, taking a scourge, consisting of little iron chains, which he wore at his girdle, he threw it repeatedly up in the air, catching it in his hand with dexterity similar to that of our buffoons at a country fair. At the instant when all were expecting to see him exercise his scourge in the flagellation of his own skin, he balanced himself with his bare belly across the edge of a sabre, held at the extremities by two other Dervises; and remained in that terrifying posture at least a minute: after which he applied a red hot iron to his tongue, and pierced his arms, his eye-lids, and his cheeks, with sharp-pointed instruments; so that the blood trickled down his beard. Incited by the applause of the spectators, and encouraging himself to trials each successively more cruel than the other, it is impossible to say when he would have stopped, had not the company, at length satisfied or rather shocked at his extravagances, intreated him to desist.

'At some distance inland from Selivri, I traced the ruins of that long wall, Macron-Teichos, which was raised by the inhabitants of Constantinople for the defence of their city against the irruption of the barbarians; and which extended from Selymbria on the Propontis, to Philea on the Euxine; that is, being about 420 stadia in length.

'The city of Heraclia, which the Turks corruptly call Reklia, is situated, like Selivri, on the borders of the Propontis. This city, formerly the most considerable of Thrace, was founded in the year of Rome 153; and in it are still seen the remains of an amphitheatre, and of the magnificent palace built by Vespasian.

'On my visit to the port of Rodosto, I was witness to a scene which may serve to give a just idea of the despotism of a conquering over a vanquished people.—Two small boats were sailing towards the shore, at a nearly equal distance from it, and seeming to contend which should reach it first. One was manned by Turks and the other by Greeks. The bowsprit of the former having got foul of the rigging of the other, a Greek sailor ran forwards to disengage it; when the master of the Turkish boat got up in a rage, and, laying hold of an oar, knocked down the Greek with it; who suffered himself to be killed, without offering the least resistance ‡.

'I have gone both by sea and land from Rodosto to the mouth of the Hellespont. Keeping in with the coast by sea, I surveyed with pleasure the towns of Ganos, of Miriophito, of Peristasis, and Palio

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'* Meletiou Geographia, pag. 422.'

'† Or cap.'

‡ See pp. 485, 486.

Patino. The journey by land is dangerous, and presents no one object deserving of particular notice; excepting Hexamilia, of which I shall speak in the next chapter.'

The author then proceeds to give an account of his voyage from the Sigæan promontory to the isthmus of Hexamilia; in which we have not time to accompany him, though desirous of being entertained and improved by his ingenious observations.

We should gladly transcribe for our readers the concluding chapter, on the means of defending Constantinople in case of an invasion by sea, (which also contains the best methods of attack,) as being highly interesting, especially at this time; but, as it is too long for our limits, we must content ourselves with extracting the author's general observations respecting the Euxine; with which we shall conclude this article.

'The Euxine possesses the advantage of having not one rock, and of affording several harbours, roadsteads, or anchorages, on all its coasts; yet every year witnesses frequent shipwrecks, occasioned by the ignorance and inexperience of the Turkish mariners, who sail without charts, without rule, and almost as chance directs. No observations are to be expected from them, on the actual position of places, on the currents, nor even on the coasts and their soundings. They have never given particulars of that nature; they scarcely ever improve by practice; and their vessels are also very ill-constructed, and badly provided.

'The five principal rivers which pour their waters into the Euxine must necessarily produce currents, the force and direction of which it would be highly advantageous to know. These rivers convey into it a prodigious quantity of sand; which, being diffused in all the creeks and bites of the shores that are most distant from their mouths, is drifted by the winds so as sometimes to form a sort of downs. It has already been remarked that the coast of the Euxine is generally steep, and formed of layers of rock frequently inclined, and intermixed with strata of clay or gravel, covered at top by a good black mould, sometimes stoney, but extremely well adapted to cultivation. No sand is found any where but at the mouths of the rivers; and the shores even of the Dniepr and of the Dniestr, on the margin of the sea, are composed of strong land which resists the pick-axe: whence it may be inferred that the sands which they convey come from a greater distance, and that those which are lodged in the creeks are carried thither by the force of the currents. It has likewise been observed that the steep shores being incessantly worn by the violence of the waves, the winds, and the currents, the figure of the coast is changed; which also produces an alteration in the sand-banks. The destruction of a cape is sometimes sufficient to choak up a creek, which before afforded a safe anchorage for ships.

'The commerce of the Euxine is capable of being rendered more beneficial both to Turkey and to European nations, if it were carried on by more able mariners and more intelligent merchants: but the slow-

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ness of the navigation causes the expence of freight to be excessive; and the unskilfulness of the merchants, who are also destitute of spacious warehouses for their goods, still farther enhances the price by retarding the departure of the vessels. It is partly for this reason that the Turks prefer small craft to larger ships for coasting this sea; loading them indifferently with all goods which offer, without any regard to their stowage. No public work is executed for the benefit of commerce; and the bad condition of the roads contiguous to the several maritime towns, with the want of commodious quays or wharfs for shipping or unshipping the cargoes, always occasion additional expences and prejudicial delays.

'The principal exports from this country are, grain (usually restricted to Constantinople), wool, timber, tar, hemp, wax, honey, leather, cotton, and copper. The articles which might be carried thither are cloths, coffee, sugar, and gold and silver lace: but for this purpose, factories should be established at all the sea-ports, protected by the Turkish government, to secure them from the plunder of the pashas and other subaltern authorities.'

M. Le Chevalier himself visited most of the places which he describes; and we see no reason for doubting either the veracity of his accounts, or the accuracy of his observations.

Tooke

Art. VI. *Essai sur l'état actuel*, &c. *i. e.* An Essay on the present State of the Administration of the Finances, and of the national Riches, of Great Britain. By Frederic Gentz. 8vo. pp. 247. Hamburg. 1800. Imported by Debrett, London.

The German journals, we understand, are in the habit of painting in gloomy colours the means and resources of Great Britain. One of them lately asserted that British Bank notes are government securities, and that they are circulated to the amount of one hundred millions. Another reported that the whole of the national property did not exceed four hundred millions in value, while the interest of the public debt amounted to eighteen millions. To obviate mistakes of this sort, and to give foreigners correct and authentic information on the subject, is the professed object of the present tract: the author of which appears to be a complete master of all our late publications and parliamentary speeches relative to finance. Being in full possession of the information which is to be collected from these sources, he states it in the treatise before us with method and perspicuity; rendering it an acceptable present not only to strangers, but even to British subjects themselves.

M. Gentz divides his work into three parts. In the first, he inquires into the resources of this country; and he makes the whole of our national revenues amount to two hundred millions per annum. Comparing the accounts given by the English and

and French writers on political economy, he finds that the territorial revenues of England alone, without including those of Scotland, equal those of France as they were estimated previously to its late convulsions: but we cannot help suspecting that there must be some fallacy in this statement; and that, if the different value of money in the two countries be taken into the account, with the effect of the restraints to which the commerce of the interior of France was subject at the period in question, a different result would be obtained. The subject is important; the fact is capable of being ascertained; and therefore it certainly ought to have due attention paid to it.

In the IId. part of this work, the author treats of national debts in general, and of the British in particular. His account of the rise of the funding system is clear and concise; and the same character belongs to that which he gives of the sinking fund. We are sorry, however, to be here required to observe, that he seems to render the late ingenious and amiable Dr. Price unwilling and scanty justice; while treating of the plans for reducing the national debt, it was not fair (in our judgment) to devote the text wholly to Mr. Pitt, and to confine the learned Doctor to a note. Is it not praise enough for the minister, that he has adopted the Dr.'s plan, has introduced into it those improvements which habits of business were likely to suggest, has followed it up, and has acted on it with perseverance, in the face of difficulties almost insurmountable? This surely is very meritorious. Dr. Price looked for no other reward for his labours, than fame and the gratitude of his country. Why should his right to these possessions be invaded? This sort of injustice is impolitic, and literary men should be the last to manifest it. Had M. Gentz been better informed, he would have known,—or had he been less prejudiced, he would have acknowleged,—that, on subjects of financial calculation, Dr. Price, even by the side of Hume, Smith, &c. was not to be represented as a minor writer.

The concluding part of this essay treats on the Bank of England, and on its connection with government; forming a neat and judicious summary of the information contained in the discussions to which the late stoppage of the Bank gave rise. The author is very anxious that it should be believed that the Bank did not become bankrupt: but he confounds bankruptcy with insolvency; the Bank was as clear of the latter, as it was indubitably chargeable with the former.

We extract the following observations on the subject of circulating coin, as a specimen of the writer's style and of his turn of thinking:

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'In every state which has arrived at a certain degree of civilization, its circulating coin forms but an inconsiderable part of the national wealth; and in comparing different states together, we shall always find that the ratio, which this sum bears to the commodities which it represents, is less in proportion as the general wealth is greater; so that, paradoxical as the proposition may appear, we may safely maintain that, all other things being equal, *the richest state* will possess, proportionably, *the least ready money*. This appears to be principally founded on the three following reasons:

'1. The more the industry of a country flourishes, the more rapid will be the circulation of specie; and therefore the less will be necessary to support that circulation. Ten millions, which, in a given space of time, pass eight times from hand to hand in one country, will answer the same purpose as forty millions in another, which only change hands twice in the same period.

'2. The more activity there is, the more extended will be the sphere; and the more credit there exists generally, the more easy will it be to introduce paper as a substitute for money;—an instrument of circulation far less expensive than that of the metals.

'3. The greater is the progress which a state has made in all the branches of industry, and of public and private economy, the more capable it will be of maintaining an exact equilibrium between the mass of its coin, and the demands of circulation. A nation, little versed in the arts of industry and commerce, has often more coin than is necessary, or than it can employ; while the nation which nicely balances its interests will have no more than the demands of circulation enjoin. As a skilful merchant retains in his chest no more money than strict necessity requires, so a nation, all the individuals of which are capable of accurately judging of their wants and means, will maintain the mechanism of circulation with as little expence as possible; and it will consider every superfluous million as an useless wheel in the machine. This fully explains why, of all the countries of Europe, (without excepting Russia and Sweden,) England, in proportion to its wealth, has the least coin in circulation, and what a false test of the real wealth of a country is derived from the sum of its circulating specie.'

Though this work professes to be printed abroad, and to be the production of a foreigner, we think that the strong predilections which it manifests, the nice details into which it enters, and the light shades of opinion which it traces, bespeak it to be of home growth. Be its object and its origin, however, what they may, its claim to the character of being an able production, replete with valuable and authentic information, cannot be disputed; and we consider the author as intitled to the acknowlegements of the country in whose favour he has employed his pen, as well as to the thanks of those foreigners who feel a desire to become acquainted with the strength and resources of Great Britain.

Jo..s.

ART.

ART. VII. *Des Causes qui ont amené l'Usurpation du Général Bonaparte, &c. i. e.* On the Causes which have led to the Usurpation and will effect the Downfall of General *Bonaparte* By Sir FRANCIS D'IVERNOIS. 8vo. pp. 378. 8s. Boards. De Boffe, &c. London. June, 1800.

FRESH consolation is here offered to Great Britain, in the prophecy of the speedy failure of the French resources, the downfall of the Consulate, and the restoration of the Bourbon line. In the opinion of Sir FRANCIS D'IVERNOIS, these are matters about which it would be folly or ignorance in the extreme to entertain a single doubt. He exhibits France as thrown, by her financial derangements, at the feet of the coalesced powers, and the coalition as giving her peace on condition that she restores royalty.—The victory of Marengo, the successes of *Moreau*, and the congress at Luneville, do not exactly square with these agreeable forebodings: but future commentaries from the prophet's own pen may shew that there is no discordance.

Paul, Francis, and Frederic, are allies of little note compared with one who makes a very conspicuous figure in this elaborate treatise. This friend from whom we may expect all sorts of wonders, this redoutable auxiliary of the coalition, our readers will have anticipated, is no other than General *Deficit*. What the bands of Austria and the hordes of Russia attempted in vain, *Deficit* will soon effect. As it was this which overturned the late French monarchy, so we are told by the author that *Citizen Deficit* is to act the chief part in restoring it, and to rear up again that which he once destroyed!—Frederic forsook us, Paul broke with us, Francis can no longer act with us; and we greatly fear that *Deficit* will serve us much in the same way, and fall short of the brilliant promises here made to us on his behalf. Suppose *Deficit* to hurl the Chief Consul from his throne, and Louis XVIII. to step in to fill the vacancy: what security has the restored monarch, against experiencing a similar fate! We had always conceived that *Deficit* was the enemy of principalities, powers, and potentates; and that he could prove their best friend is, we imagine, a discovery of this author, worthy to be ranked with his predictions already mentioned.

If Louis XVIII. were restored; if he, instead of *Bonaparte*, now held levies at the Thuilleries; and if the scattered nobles filled the antichambers of the palace, instead of the sons of enterprize who surround the Chief Consul; would these circumstances render the taxes more productive? The King, in the present state of France, would require establishments, civil

and military, not less expensive than those which exist; and he would have an additional establishment, which does not press on the republican government; namely, the ecclesiastical; which would require some millions sterling for its support. The reasoning, of which so much has been thrown away on this subject, if it proves any thing, goes to shew that France can no longer subsist as a state: but that she will crumble to the ground, and become the property of surrounding powers.

This work is very much occupied by tedious disquisitions on French finance, in which the terrific and the ludicrous are curiously intermingled: but we do not think that our enemies are here fairly treated. The author strings together, and exhibits in one whole, hints, observations, and proposals, collected from all sorts of sources, from official communications, speeches in the councils, pamphlets, newspapers, and placards. Allowing ourselves such liberties, it is no difficult task to work up a picture so as to be more conformable to our fancies and views than to reality. The author's observations on the forced loan, however, merit the attention of every statesman.

The conjuncture, of which *Bonaparte* profited to place himself at the helm of government, is fully and ably discussed. The present constitution, we are told, actually came from one of the Abbé *Sieyes*'s pigeon-holes; and it had been long a favorite plan with him, which he anxiously wished to see realized. We own that we had considered it as too military in its structure, to have been the production of the ingenious Abbé; and we thought that it bore marks of the temper and views of *Bonaparte*.

The first six months of the Chief Consul's administration here pass in review before us; and the account is by no means favorable to the ruling powers. We wish that facts,—alas! too prominent, and too important, did not war against the writer's conclusions!

When party views do not mislead his judgment, Sir Francis D'Ivernois appears to great advantage. His disquisition on the several expenditures of a government founded on equality, and of another which rests on property and allows of privileges, contains observations of considerable importance, not elsewhere to be found. Foreigners, and our countrymen, will feel obliged to him for his account of the administrative part of our government; which is worthy of forming an appendix to the admirable chapters of *Montesquieu*.

Jo..s.

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ART. VIII. *Correspondance de Louis-Philippe-Joseph d'Orléans*, &c. The Correspondence of *Louis-Philippe Joseph d'Orléans*, with Louis XVI, the Queen, *Montmorin*, *Liancourt*, *Biron*, *La Fayette*, &c. &c. With Details respecting his Exile to Villers-Cotterets, and his Conduct on the 5th and 6th of October, 1789, written by himself: followed by Letters to his Wife, his Children, and those of Madame de Genlis; to which is added an Extract from the Journal of the eldest Son of d'Orléans, daily kept by himself. Published by L. C. R.* 8vo. pp. 282. Paris. 1800. London, De Boffe. Price 6s.

THESE communications will be less regarded for any intrinsic value which they can boast, than on account of the light which they throw on the French revolution; and even in this respect their pretensions are more humble than they might have been expected to be. They do not, in any degree, clear up the horrible transactions of the 5th and 6th of October, 1789: but they tend, as far as they go, rather to confirm than to weaken the suspicions entertained by many, that these proceedings were excited by the Orleans party with a view to the massacre of the royal family, and the exaltation of their chief to the throne. The letters shew the extreme anxiety of the French ministry, and of *La Fayette*, to remove this prince from Paris, and to prevent his return to that capital. His diplomatic mission to England, the ostensible object of which —namely, that of sounding the dispositions of the British cabinet towards France, and respecting the troubles of the Low Countries,—was a mere pretext, seems to have been arranged solely for this purpose. With regard to the former of those points, the French court knew that it could rely with safety on its ambassador M. *de la Luzerne;* and, with respect to the latter, the idea of erecting the Austrian Netherlands into an independent state, at the head of which the Duke *D'Orléans* was to be placed, was abundantly too chimerical ever to have been seriously contemplated by the ministers of Louis XVI.; though the Duke was weak enough to be highly pleased with it.

In some of these letters, we find the Duke treated on the part of his sovereign with more consideration than is due to a subject; and, in his turn, assuming more than became one. The correspondence between M. *de Montmorin* and M. *D'Orléans* manifests the good sense of the former, and the deficiency of the latter; and the whole of it (in this respect in harmony with all the other transactions of his life) exhibits his

* The title-page adds that the originals of this work are deposited in the hands of the printer, until the 1st of Brumaire, 9th year.

meddling, mischievous, and unmanageable disposition. Insatiably greedy of distinction, but incapable of either meriting or retaining it, he had no faculties but for mischief, and shewed no ability but in the commission of crimes.

The Duke assures the French minister that he may rely on the pacific dispositions of the court of St. James's, because he (the Duke) had received the most positive and frank assurances on that head from Mr. Pitt and the Duke of Leeds. Of Mr. Pitt, he says, 'it is his custom not to engage hastily in foreign matters, but to wait the event in order to take advantage of it.' At that time, wiser men than the Duke *D'Orléans* might have entertained this sentiment: but very different circumstances have since occurred.

The letters of Madame *D'Orléans* place her in the most amiable light as a wife, a mother, and a christian; though her letter to the Duke respecting his mistress, Madame *de Buffon*, shews that French wives carried their complaisance towards their husbands much farther than it is extended by the respectable matrons of this island.

The enthusiastic glow and ardent temper of youth, apparent in the journal of the Duke *de Chartres* (now Duke *D'Orléans*), are highly creditable to him; and they evince how much we lose on the score of pleasurable sensations, when we exchange the intoxication of our early days for the sobriety of more mature years. His false notions and views belong not in any degree to him, but wholly to those by whom they were infused into him.

As far as the late unfortunate monarch appears in these papers, he supports his usual character for uprightness and strict propriety of conduct. It would seem that, the more the actions and behaviour of this ill-fated Prince are developed, the more cruel and unmerited his lot must be regarded! Jo.

ART. IX. *Voyage en Grèce*, &c. *i. e.* Travels in Greece, by XAVIER SCROFANI, a Sicilian, in 1794 and 1795. Translated from the Italian by *J. F. C. Blanvillain*. With a general Chart of antient and modern Greece, and ten Tables of the Commerce of the Venetian Isles, of the Morea, and of southern Romelia. 8vo. 3 Vols. pp. 160 each. Paris and Strasburgh. 1801. Imported by De Boffe, London.

THE pleasure which this work cannot fail to dispense to every admirer of antient Greece,—which designation includes all scholars and lovers of excellence,—disarms criticism, and disposes us rather to apologise for occasional extravagancies, than officiously to point them out, and severely to censure them. Persons of a liberal turn will feel indebted to the

the writer who rekindles their enthusiasm in favour of Greece; who inspires them with a veneration for its antient inhabitants, similar to that which glows in his own bosom; who induces them to enrich their shelves with the precious reliques of its literature; and who incites them again to consult the matchless models which engaged the attention of their happy puerile days, and which imperceptibly formed their taste, and regulated their sentiments.

Sensibility is doubtless the trait which most distinguishes Signior SCROFANI: but we do not by any means deem him deficient in information. He betrays no want of a competent acquaintance with his subject, but seems master of all that is to be collected relating to it, either from antient topography or modern travels; and he appears sufficiently skilled in the history and mythology which furnish the topics for his animated effusions. Had he referred us to his authorities, indeed, he would have rendered his pages far more valuable.

The reader will observe that we derive our conceptions of this work from a translation, of the fidelity of which we cannot speak, not being possessed of the original: but which certainly claims the merit of being spirited and easy, and which (we think) cannot fail to afford gratification to all who are not fastidious. We see no reason for suspecting the judgment of the translator: who, speaking of the original work, says that these travels prove how far Italian prose is capable of being the vehicle of sentiment; and that the volumes furnish a model of a new kind of style, which their author has created. Born under a burning sun, and finding himself amid the speaking ruins of antient Greece, his imagination transports him to the ages of its glory, and carries with him the fancy of his readers. His letters on Thermopylæ, Athens, Salamis, Olympia, Elis, and Parnassus, express elevation of thought in energetic and animated language; and the whole has also the merit of retracing, in an interesting manner, the most striking facts of Grecian history.

Had the original fallen into our hands, we should have made liberal extracts from it: but our readers will discern our reasons for not translating from the translation of a work, much of the merit of which is stated to arise from its style.

In the third volume, which contains a statistical account of the Morea, and of the Ionian islands, the author descends from the *tight rope* of sentiment and the clouds of Grecian antiquity, to the humble surface of the existing soil; and this object, which amid his flights he seemed wholly to overlook, now engages all his attention. He notes its actual state, surveys the beings who occupy it, the produce which it yields, and the

economy which regulates its aspect. If we find him less amusing in his new capacity, his labours are certainly not less instructive and useful. He marks out his course with judgment, moves with a cautious step, examines the scene with a penetrating eye, and his conceptions seem to be founded on careful observations made from the best points of view. As, however, his results do not materially vary from the ideas generally entertained on the subject, we shall refer those who love details to the work itself; whence the editors of elementary statistical books may enrich their compilations.

Many important observations with regard to the present state of Greece, and which strike us as new, occur in these volumes; and none occasioned us more surprise than those which relate to the infidelity which, according to the author, gains considerable ground among both Turks and Greeks. Indeed, there is no part of his relation which we feel so much disposed to call in question: yet he speaks with confidence; and it must be owned that he had sufficient opportunities for gaining information, having resided four years in the country. Still this account ill agrees with the abject state in which he, every where, represents the Turks in general to be; and in one place, in particular, speaking of them, he says, 'I do not know whether, living as they do, they are happy: but this I do know, that, dwelling amid the ruins of antient Greece, and possessing the finest soil in Europe, they are ignorant of those arts of the first importance, with which the Spaniards and Dutch found the inhabitants of Mexico and Peru, and even those of the Cape of Good Hope, previously acquainted.'

Several works of this kind, containing information relative to Greece, and other parts of Turkey in Europe, have of late made their appearance in France*. We leave politicians to divine what this circumstance portends.—That the Chief Consul has long cast a wishful eye towards Greece, and that the invasion of that country is an enterprize which he would gladly encourage, cannot be doubted: but, (as we have already observed†) fervently as we wish for its liberation, we trust that Providence will make use of some other instrument for the purpose than France. Many considerations intimate that Greece will not long remain in the state in which it is at present; and the friendship now forming between powers, which lately were so much at variance, may ultimately have an influence on its destiny. Many, also, are the circumstances which have recently

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* See pages 482—492 of this Appendix.

† See page 486 of this Appendix.

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arisen in Europe, that give disquietude to the British well-wisher to its peace and its balance: among these, the present situation of Greece and of the Ottoman power undoubtedly rank; and, though they may not be the most pressing, they are certainly not the least considerable objects of attention. Jo..s.

ART. X. *Dogmatis de resurrectione corporum mortuorum origo,* &c. *i. e.* An historical and philological Inquiry into the Origin of the Doctrine of the Resurrection of the Body, and whether it be asserted in the Book of Job. By J. HALLENBERG. 12mo. pp. 45. Stockholm. 1798.

IN the LXX we find a singular translation, or rather gloss, of the Hebrew words גאלי חי which occur in the passage of Job (chap. xix. ver. 25, 26, 27.), that is the subject of the disquisition before us. They rendered it, ἀέννᾳος ἐστιν ὁ ἐκλύειν με μέλλων: but the Vulgate translated it, *Redemptor meus vivit,* and it was followed by all the modern common versions; while Christian interpreters have generally considered the whole passage as declarative of Job's belief of the Resurrection of the body, through the Great Redeemer of the world, who is here foretold. To such an interpretation, many insuperable objections may be made. If the passage be thus understood, it will prove too much; for it will assert the knowlege of the Resurrection of the body to be as complete many ages previously to the Christian Revelation, as it was subsequently to the period when *Life and Immortality* (ἀφθαρσιαν) *were brought to light.* If this passage also be considered as having any reference to the Resurrection, is it not singular that it should not be quoted by our Saviour in his controversy with the Sadducees; and that he should be obliged to cite a passage by which his hearers would understand that the doctrine of a Future State was rather to be inferred from the writings of the Old Testament, than clearly revealed in them? Aware of these difficulties, judicious critics have abandoned the common versions, together with the popular comments, and have translated and explained the words in a manner which is more applicable to the case and probable sentiments of the speaker.

M. HALLENBERG is to be ranked among the latter description of writers; and he proves that no such doctrine as the modern Swedish, German, and we may add English, versions express, existed at the remote period at which the book of Job was composed. So far are the words of Job from declaring the Resurrection of the body, that, according to this writer, they assert the reverse:—*sensum longe alium verba Jobi fundunt.* In proof of this position, he offers a translation which, he professes,

closely follows the Hebrew text, (*ad textum Hebræum pressè reddita,*) accompanied by critical notes. We shall extract a part of the translation in Latin, deeming it unnecessary to add the Swedish and German versions:

'25. *Novi nempe ego vindicem meum vivere, et superstitem esse, qui super pulverem surget.*

'26. *Post discessum meum percutientur (inimici mei) propter hoc: at ego extra carnem meam (absque vel disjunctus a corpore meo) videbo Deum.*

'27. *Eum videbo coram me; oculi mei spectabunt eum, eumque nec aversatum.*'

In the notes, which are subjoined in justification of this version, M. HALLENBERG observes on the latter part of the 25th verse, that it was the custom with the Hebrew poets to repeat in the latter hemistich the same thought which prevailed in the former, with only a variation of words. This is what Dr. Lowth the late Bishop of London, in his Preliminary Discourse to his New Version of Isaiah, terms *Parallelism;* of which there are many instances in the poetic books of Scripture. There can be no doubt that this is the case in the verse before us: but, if the dramatic nature of the book of Job be considered, and regard be had to its *denouement*, it may admit of debate whether this and subsequent verses have not a reference to Job's deliverance from the pressure of his afflictions; particularly from the shocking disease which then corrupted and consumed his flesh; and to his triumph over all his enemies even in this life. It is to be remarked also, that M. HALLENBERG's comments attribute to Job, doctrines concerning a future state which it is by no means certain that he possessed. The moral of the book of Job is, that righteousness leads to temporal prosperity. When God speaks from the whirlwind, he does it to declare his approbation of Job; he does not, however, speak of rewards expressive of this approbation to be conferred in a future life: but he distinguished his servant Job by crowning his suffering virtue with greater wealth and worldly happiness than he ever before experienced. The present writer considers Job as having cherished the same opinions concerning the soul which Pythagoras is said to have maintained; but we think that this is a conjecture for which there is very little if any evidence. Because some of the Jews in later times admitted a kind of metempsychosis, and believed that the same soul which animated the body of Adam passed into that of David, and would ultimately exist in that of the Messiah, it by no means follows that this was a sentiment prevalent in the country and era of Job. Without attempting to prove or disprove this position, it is sufficient to remark, that a reference to the rewards and punishments of a future life is inconsistent with the design of

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the book of Job; which, whether it relates to an individual, or typifies the Jewish people, (as some have supposed,) terminates the history of suffering virtue with a mere sublunary triumph.

The translation of the Swedish Dr. *Tingstadius*, quoted in this tract, will be thought to come nearer the truth:

'25. *Ego novi liberatorem meum vivere, et ille tandem potentiam suam in pulverem exercebit.*

'26. *Alia hæc cutis mea erit, quæ jam sauciata est, et cum hoc corpore meo videbo Deum. Mihi clementem Illum videbo.*

'27. *Oculi mei Illum spectabunt, nec erit mihi peregrinus.*'

Taking the latter clause of verse 25. "*ille tandem potentiam suam in pulverem exercebit*," to refer not to a belief in the re-organization of a dead body crumbled to dust, but merely to express a confidence that the Divine power would be exerted to raise the speaker from a state of humiliation in the dust, such as that of Job was when he sat on the dunghill; all is natural, agreeing with the character of Job, and declarative of the principle which the whole composition was designed to inculcate.

"I know that my Deliverer liveth, and that his mighty arm will be displayed in raising me from the abject and pitiable state in which you now see me; so that my skin, which is now full of sores and ulcers, shall be healed; and I shall rejoice with a sound body in the goodness of God. His displeasure will pass away, and I shall yet triumph and be happy."

Seeing God is an Hebraism expressive of a state of perfect enjoyment or felicity, and the conclusion of Job's life is represented as such.

As to the origin of the doctrine of the resurrection of the body, it is a point not easy to ascertain. M. HALLENBERG asserts that it did not exist among the Egyptians: (*corpora unquam esse resurrectura haudquaquam Ægyptii credidere:*) but do not the mummies contradict this assertion; and convey an idea that, at the time when this mode of sepulture was in practice, a notion prevailed that at some future period these bodies, so carefully preserved and deposited, would be re-animated? Yet it does not appear from the most antient writings, that the doctrine of a resurrection was originally associated with that of the immortality of the soul. By the Rabbinical Jews, both however were professed; and with them it gave rise to strange whims and fancies. In the New Testament, the doctrine of a resurrection is clearly expressed and established; and it is held forth not as an encouragement to idle conjectures concerning the state of the dead, but as a stimulus to the most active piety and virtue.

 Mo.y.

ART. XI. *Les Lois de la Nature dévoilées*, &c. *i. e.* The Laws of Nature unveiled; or an Explanation of the simple, constant, and general Laws, established by the Creator to give Motion and Life; from the Instant at which, after the Creation, he kindled the Fire of the Sun, and separated Light from Darkness.—With Plates. By J. M. HUET, Priest, and Doctor in Medicine. 8vo. pp. 500. 10s. 6d. Boards. Sold by Dulau, and De Boffe, London; and also by the Author, No. 7, Lombard street. 1800.

AFTER the discovery of the law of gravitation, Newton is known to have amused himself in some speculations concerning its cause, and to have inquired whether it might not be found in the vibrations of a subtle pervading æther. Where Newton failed, the present author thinks he has succeeded; and by the aid of the modern discoveries in chemistry, he imagines that he has added a supplement to the immortal work of the *Principia*. M. HUET, according to his own representation, is the hierophant destined to unfold the sublime mysteries of nature, which were concealed not only from the profane vulgar, but from the piercing eye of Newton; and if the reader's conviction, astonishment, and pleasure, be equal to the hopes of the author, he deserves the praise lavished on Epicurus;

> " *His tibi me rebus quædam divina voluptas*
> *Percipit, atque horror, quod sic natura tuâ vi*
> *Tam manifesta patet ex omni parte retecta.*"

The principle which M. HUET announces is of unbounded operation: it pervades nature from the limits of the universe: from the *Georgium Sidus*, the Thulé of the solar system, it descends to the earth, and operates about us and within us. It is the same principle which whirls the planets round the sun and turns them on their axes; which secures to the trade winds their constancy; and which regulates the circulation of the blood:—" *agitat molem, et magno se corpore miscet.*"

As combustion operates by means of the decomposition of oxygen gas, the author considers each sun of a system, like our fires, as absorbing, by means of the combustible parts of its inflamed surface, portions of this oxygen gas, which combine with the inflammable air of its surface. By these means, says the author, ' I shall consider each sun as plunged into an air perfectly elastic, the parts of which mutually repel each other; and as opening, by means of its fire, a passage on all the points of its surface, to those parts of the air with which it is in contact: but moreover, I shall consider these same parts surrounding it, —which are pressed on all sides, by the parts which succeed, on all the points of its surface,—as opening *de proche en proche*, to a greater or less distance in proportion to the quantity of oxygen

absorbed for the maintenance of the sun's fire, a passage to all the parts which follow them in order.'

The author then proceeds to explain (not in a very perspicuous manner) how currents are formed by the air rushing towards the sun to supply it with fuel: whence are produced centripetal and concentric forces, which cause a great variety of effects. Indeed, in the hands of its author, the principle is of very wonderful efficacy; and timid philosophy fears to be subjected to its power.

In several parts of his work, M. HUET speaks with reverence of Newton, yet he treats the principle of attraction rather slightingly: in fact he *denies its existence:* 'how can gravity (says he) consist with the ascent of balloons, with the operation of a *cleaver* or *sucker**, with the ascent of vapour, and with the motion of clouds? These phænomena clearly shew that attraction is a matter of pure imagination.'—The ascent of vapour is certainly unlike a body gravitating: but we were astonished to find M. HUET proceeding in his daring heresies, and *proving* the *attraction of mountains* to be an argument against the *principle of gravitation.*

The doctrines of this author are new, and likely to be revolting, to the partisans of the theory of attraction. We think, therefore, that he very properly requests his readers to divest themselves of prejudice, and to read his work with coolness and patience. It would also have been an act of great prudence and policy, if he had warned his readers not to be deluded by that unfair prophetic caution, which Newton, foreseeing the enemies to his system whom future times were likely to produce, insidiously inserted in his *Principia;* "*Certe, contra experimentorum tenorem, somnia temere confingenda non sunt,*" &c.

R. Wood.....

ART. XII. *Lettres Historiques et Critiques sur l'Italie, &c. i. e.* Historical and Critical Letters concerning Italy. By CHARLES DE BROSSES, First President of the Parliament of Dijon, and Member of the Royal Academy of Inscriptions and Belles Lettres of Paris. With Notes relative to the present Situation of Italy, and an accurate List of the Pictures and Monuments brought to Paris from Milan, Rome, Venice, &c. 3 Vols. 8vo. Paris. 1799.

THE satisfaction which we have derived from a perusal of these letters has been considerably diminished by their want of dates: no year is mentioned in them; nor is there

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* This philosophical instrument is a round piece of leather fastened in the middle to a string; with which, when wetted, boys amuse themselves in lifting up stones.

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a possibility of knowing whether they were written in winter or in summer, except by complaints of heat and cold. We have indeed internal evidence, from the illustrious persons, musicians, poets, and painters, of whom the author speaks as flourishing in Italy when he was there, that the letters were written during the eighteenth century: but at what particular period, we should not have been able to discover from the publication itself. However, on looking at the preface to *La Lande's Voyage d'Italie*, where the president DE BROSSES's travels into that country are mentioned, it is said: *ce Voyage est de* 1740:—but this only implies one year; and incidents of preceding and subsequent years are introduced, as if they had happened while the President was in Italy.

The editor of this posthumous publication, also, has neglected not only to give dates to the letters, but to furnish us with any other information concerning the author, than that which we find in the title-page. He *modestly* tells us, indeed, that 'France is richer in travels as well as in conquests, than any other nation. *Misson*, *La Lande*, *Richard*, *Grosley*, *Dupaty*, and many others, have provided us with interesting accounts of Italy: but they have by no means exhausted the subject. To their descriptions, that of a great master was still wanting: *the Letters of the President* DE BROSSES.' This high commendation stimulated our biographical curiosity, and induced us to inquire how a man, so little known in England, had rendered himself so illustrious in France; and the following is the result of our investigations.

CHARLES DE BROSSES, President of the Parliament of Burgundy, member of the Academy of Dijon, honorary associate of the Academy of Sciences and Belles Lettres, was born at Dijon in 1709, and died at Paris in 1777. In the revolution of the Parliament in 1771, he consoled himself during his inaction by finishing a translation of Sallust, in which he had undertaken to supply the defects of the original. By joining his literary labours to those of his magistracy, his studies extended his professional knowlege, fortified his reason, and procured for him the reputation of a distinguished scholar.

In 1750, he published a curious account of the Antiquities of Herculaneum; in 1756, a History of the Navigations to the South Seas, or *Terra Australis;* in 1760, an Inquiry into the Worship of Idols, or a Parallel of antient Idolatry with that of the People of Nigritia; in 1765, a Treatise on the mechanical Formation of Languages; a work replete with sagacious and philosophical ideas on the origin and principles of language; and in 1777, he published at Dijon, in three volumes quarto, his

History

History of the Roman Republic during the course of the seventh century by Sallust, part translated, and part added from fragments of *Libri perditi* *. A profound knowlege of history appears in this work, but the style has been censured. Many of his memoirs were printed in those of the *Academies des Belles Lettres* of Paris and Dijon.

To these qualifications for a traveller into Italy, the editor has added that he manifested 'fidelity in his descriptions of festivals, manners, and monuments; and that he possessed an openness of heart, a lively imagination, a depth of thought, a simplicity of sentiment, and a pleasantry of style, which render the features of this work more prominent than those of any other of the same kind that has hitherto appeared.'

It is now our business to inquire into the propriety of this eulogy.

Letter I. To M. *de Blancey.—Route from Dijon to Avignon.*—The author had nothing very extraordinary to relate in this letter: but it furnishes a specimen of his playful style when matters of fact are scarce, and therefore we shall translate it; though it is very long:

'Here I am, my dear *Blancey*, arrived at my first station; (Avignon;) and agreeably to our compact, I ought to begin to assume the character of a *Tavernier* †. Roads, prospects, towns, churches, pictures, trivial incidents, useless details, beds, dinners, uninteresting occurrences,—you shall have them all.

'Now listen to the story true
Of your old friend the Burgundinian;
His route determin'd to pursue,
With *Loppin* under his dominion;
With mighty Rhone he swiftly flew,
Till safe arriv'd at old Avignon.

'You know that we two set off on Saturday, 30th May, in my post-chaise, which carried us presently to Mâcon, where my horses were waiting for me. I there left the carriage, cousin *Loppin*, my clothes, and *Seigneur Pernet* my faithful valet-de-chambre, while I made a visit to my sister. I found her arranging a new house, and was treated very hospitably at supper with strawberries and other good fruits, green peas, and artichokes. I mention all this, because our friend, Father *Labbat*, says, we should never in narration omit to mention what we eat, since all good kind of people attend more to that than to any thing else which we can tell them. I remained there the next day, and on the 2d of June proceeded on horseback to Lyons, where M. *Loppin* ought to have met me by the diligence. The heat

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* This publication was announced in our LVIth vol. p. 554, 555: but accident prevented us from executing our design of giving a more particular account of it.

† The celebrated French traveller.

on this road was sufficient to make me rather wish to go to Norway than Rome: but I was still much worse off when I arrived: for my cousin, the geometrician, well acquainted with right-lines, had opposed with all his might the curve which I had described to Neuville; and his demonstration having failed, he was determined to be revenged. We were to have met at the Hotel du Parc; I arrived—*nihil.* I own that, if I had not been on the road to Rome, I should have thought it necessary to go thither to obtain absolution; the d—l of impatience had taken possession of me! Behold me now running to all the inns in the town; and after all this useless labour, finding myself without my trunk, my cousin, and what is worse, without money:—but in the midst of all my fury, as a god appeared in the opera to appease the rage of Orestes, such in my eyes seemed the faithful *Pernet*, who restored tranquillity to my soul. To calm my feelings completely by the sweet charms of music, we went to the opera, where I was very much pleased. The choruses are filled with the overflowings of Paris; the dresses are very splendid, and the decorations tolerable. The theatre is beautiful, but much too large for the audience, which was very thin. This is an epidemic disease, which will destroy all the operas in the country.

'The next day we sojourned here much against my will; I wished to go by water to Avignon in a little post-boat, in order to save time: but my fellow-traveller had heard of stories about the dangers of the Rhone, sufficient to frighten Ulysses. He firmly determined not to enter Italy by the gulph of Lyons: declaring that so frail a machine was not fit for such bad swimmers as we were. It was in vain to preach intrepidity to him; rhetoric had no effect; and I was obliged to be content to travel by the common Avignon water-coach, or passage-boat, which was to set off the next morning. I amused myself, in the meantime, by seeing a curious operation performed by an English physician (oculist) the Chevalier Taylor, who removes the crystaline humour of the eye, by inserting into the cornea a small pointed steel instrument, or needle. This operation, which is called *couching for a cataract*, is extremely curious, and was performed with great dexterity by this man; who, in other respects, appeared to me an egregious quack.

'I went afterward to see a boat which has been built for the Duke *de Richelieu*. It consists of a small anti-chamber, on the side of which is a chimney fitted up with kitchen utensils; then a bed-chamber handsomely furnished, with a marble chimney-piece and glass; then a closet for writing, a water-closet, and a room for the servants separated by a gallery; altogether forming a very convenient habitation.—I shall say no more concerning Lyons, with which you are better acquainsed than I am. My friend *Pallu* had not yet taken possession of his appointment as *Intendant*. How many *bons mots* and bad jokes have we escaped! For you well know,

'That he ne'er fail'd his brain to rifle
Of ev'ry crude conceit and trifle.

'The next morning, to impress the Roman ladies with a proper idea of French cleanliness, I went to the baths. The bather began by

by assuring me that he was accustomed to bathe the Duke *de Villars* and the Cardinal *d'Auvergne* * : but I got off with only the fright.

The same day, at half past one, we entered this *blessed* aquatic-coach! where we had not been a minute before we resembled the children in the fiery-furnace. It was then that my cousin *Abednego* repented, too late, that he had not followed my advice.

'Nothing happened in the beginning of our voyage worth recounting, except meeting a great barge, dragged by eleven horses, and laden with chamber-pots.

'The banks of the river from Lyons are beautiful, rich, and covered with vineyards, gardens, and villas. On the Dauphiny side, it is all mountains, cloathed with wood.

'We arrived at Vienne at five o'clock. The monastery of the Fathers of St. Anthony gives a favourable prepossession at the entrance. It is handsome, and well situated on the banks of the Rhone: but this favourable idea vanishes on entering the town, which is exceedingly ugly and ill built. We found nothing tolerable in it but the church of St. Maurice, a Gothic edifice in a bad taste; the roof is handsome, painted blue, and very high. Here we saw three exhibitions at once: one in the choir, a scoundrel missionary roaring hymns to a congregation of men; one in the porch, a female sutler psalmodizing the praises of the brandy-bottle to a crowd of women; and one in the cloysters, the portrait of a pantaloon missionary, given among nincompoops.

'If the square before the church were enlarged and regular, its situation would make it magnificent: as on one side it is terminated by the front gate of the church, and on the other by the Rhône. The city itself, built on the river side, is long and extremely narrow; it is very antient, and had been formerly of great extent; since, a quarter of a mile out of the town, we saw an obelisk among the vineyards, which formerly stood in the centre. It is entirely built close to a frightful mountain; on the top of which is the extensive circumference of a very old castle, quite in ruin; as is the bridge over the Rhône, which renders that part of the river somewhat more dangerous than the rest.

'At half past six we arrived at Condrieux, a small town in the Lyonnais. We proceeded this day nine leagues. Near this place is the famous *Côte-rôtie*, celebrated for its wine. I am not surprized at its being *rôtie*, (roasted,) situated as it is; since, though staying there but a moment, I was nearly calcined. The suburbs where we lodged were rather pleasant.

'We set out at three in the morning, and rowed all day between two high and barren mountains, with the wind in our teeth; leaving Ferrieres on the right, and St. Vallier on the left. We lay at Tournon, a small pretty town, with a fort and an old castle on a rock in the middle of the Rhône. The good fathers, the Jesuits, who with their accustomed sapience are the best lodged in the town, have, on a high tower, a terrace ornamented with balustrades, with a magnificent prospect.

'* Two personages remarkable for their more than equivocal morals.'

'Opposite

'Opposite to Tournon is the small town of Thain, overlooked by a mountain; and on the top of this is a small *Hermitage*, in the precincts of which grows the celebrated wine of that name. Though I am not a man to run mad after the pleasures of the table, I wisely dispatched one of my servants in a boat to procure a little stock of that wine for our voyage.

'We afterward passed the mouth of the Isere, an infamous river, if ever there was one which merited that title: 'Tis a decoction of slate.

'On the other side, on a sugar-loaf rock, is the old ruined castle of Crussol, whence the house of Uzés derives its name. The good people told us that a giant named Buard, fifteen cubits high, formerly lived here; if so, truly he must have stooped very low to get in.—This honest giant, having destroyed all mankind, determined to repeople the world, and build a city: for which purpose, he played the Hercules with all the girls in the country, and peopled the town of Valence, which he had constructed, with his own progeny. Some of the reverend Jacobin priests shewed us his bones, which are certainly those of a great beast: but, as every kind of great beast is more common than giants, you are not obliged to believe that these were the bones of his pretended highness Buard. The d—l take any giant who built this miserable town; where we could get nothing that was not detestable!

'On quitting this place, the mountains separate, and begin to form a most agreeable perspective. The arch in the Vivarais forms one so beautiful, that I thought it merited a place in my Journal.

'At length, after having proceeded twenty-five leagues, we arrived at Enconne, a small village in Dauphiny, half a league from Montelimart; a miserable lodging, notwithstanding its promising name.

'At four in the morning we again went on board our boat. As the rocks approached nearer to each other in this part of the Rhône, the river gallops at a great rate; and the wind having changed to the north in the night, we seemed to fly. We soon passed Viviers, a pretty considerable town among horrible rocks, with a strong castle, which will not be easily taken by *escalade*. Hence we passed to Saint-Andéol: where are many sunken rocks. The river now became more rapid, and the north wind increased; notwithstanding which our pilots (desperate people, no doubt,) set two sails; thus equipt, we passed under the bridge *Saint-esprit*. It is an idle bug-bear with which people are frightened about this passage; we glide smoothly through it, without the least danger: but it is not without reason that this bridge is mentioned as extraordinary; it is extremely beautiful with respect to height, length, the width of the arches, and the light construction of the piles. I measured it every way. It is 1118 feet long by only 15 wide. The arches, under one of which I passed, and which are 19 in number of the large kind, besides middling and small, are 33 paces in breadth. Each pier is hollowed in the middle by a kind of arch-way. One side of an arch was lately repaired, and cost 10,000 livres. The pavement on the top, which is cement and chalk, corresponds with the beauty of the rest. Carts and waggons,

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even when empty, are only suffered to go over on sledges: but chaises and coaches, if loaded, are allowed to pass. At the end of the bridge, on the side of the town, is a citadel flanked with four bastions well faced, and surrounded with a fossé also well faced. The town of St. Esprit is tolerably well built. I began to fancy myself in Provence, on seeing in the market lemons sold for six sous, or three-pence a dozen. The country farther on is not disagreeable; it is covered with a fine verdure as far as Caderousse, a little town of the Comtat, appertaining to the Duke of that name.

'On the other side is Rochmaure, in Languedoc, an old grotesque castle, which seems to have been built of the refuse materials of the tower of Babel. Hereabouts are many more dangerous parts of the Rhône than those which have been mentioned. My rascal of a pilot amused himself with eating asparagus in a corner of the boat; (I never could abide gluttons;) when all at once, I heard a great scream; I was in a corner translating Italian, and thought myself translated into the other world. We struck against the rocks; and I heard the cry of "we are all lost!" I started up, and found it a false report; and that the danger which we had run, for the 'sparagus, was over. You see how great events often rise from small causes: but had we been lost for green peas! I should not have grumbled.—At length we arrived here without running any new risques; and now,

'Thank my stars! I'm safe and sound,
For I tread on Papal ground.'

The IId Letter, addressed to the same gentleman, contains an account of the city of Avignon, under the title of *Memoire;* and it is more amusing and satisfactory than any description of that antient and eventful city which we have seen. We find, by a passage in this letter, that the President was a draughtsman, and that *Bouchardon*, the sculptor, had many of his drawings; which circumstance will give weight to his opinions in speaking of the fine arts.—Here he meets the celebrated connoisseurs *Lacurni* and *de St. Palaye.*

Our traveller is certainly a man of taste, and a real judge of painting: but he has an opinion concerning the works of Raphael which seems to be singular. He says, in this letter, —'In the cathedral I stopped, on the right, to look at a Madonna by Raphael; which most people pass in silence. The works of this master of masters *strike not at first*, but after a while, and a spectator is never tired of considering them; he is not a seducer, but an enchanter.' On the contrary, from what we have felt and observed, such are the grace and beauty of this exquisite painter's works, that they strike the most ignorant observer, *at the first glance*, as productions of a superior artist; without previous instruction, or the prejudices which the mention of his great name would excite.

The author dwells on the merits of many excellent pictures which he found in the churches of Avignon. Where they

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are now, it is not easy to divine: though, as this city no longer appertains to a foreign power, but is united to the dominions of France, it may be hoped that they have been allowed to remain stationary.

Letter III. *Route from Avignon to Marseilles.*—The opening of this letter is lively.

'At 5 o'clock i. the morning we separated in two divisions: *St. Palaye*, in quality of protector of all the old sonnets, was determined to visit the margin of the Fountain of Vaucluse, to deplore with Petrarca the death of his beautiful Laura; for my part, who am not a knight errant in the service of the ladies, I turned towards Aix, in a little cabriole drawn by two mules. There is an irreconcileable enmity between this sort of carriage and the *os sacrum;* and I verily believe that,

"From Paris to Rome, if you try all you can,
You'll not find a pre-eminent jolter of man."

'The sight, however, of the most beautiful country that can be imagined, diverted my attention from the lamentations of my posteriors at being the victims of my curiosity.'

Aix, in Provence, is very well described in this letter; and a parallel is drawn between that city and Dijon.—The account of Marseilles and its environs furnishes an article more ample and interesting than we have found elsewhere. From an eminence near that city, (says the author,) are seen 'on the right, the Mediterranean, the Castle d'If, and the adjacent isles in perspective; in front, the city of Marseilles, commanded by the citadel and the mountains which terminate the prospect; and on the left, a valley so full of *Bastides*, (or country houses,) trees, and gardens; that, if it were inclosed with walls, it would form a city resembling Constantinople. There are at least 3000 of these villas.'

The interior of Marseilles may be divided into three distinct cities:—but we must restrain our pen, and refer to the work itself, or we shall never arrive in Italy;—we meet with so much amusement on the road through the best parts of France, and which are not so well described perhaps in any other book of travels.—After the President has finished his description of the city of Marseilles, he owns that, in general, he did not experience that the country was either so hot or so beautiful as he expected. 'At every step in this province, we find what is *agreeable*, but never what is *necessary;* and to tell you the truth, Provence is but a perfumed beggar.'

The author's description of the city of Toulon is not very splendid. He says that it is small, and has nothing considerable in itself, except one long street, ill built. However, the port, and the road for ships, are extremely fine; as are the magazines,

magazines, rope-yards, &c. The harbour is capable of containing 400 ships of war.

On quitting Toulon, the traveller found vineyards and forests of olive trees, 'but the defect of this country is that it is so extremely dry; having scarcely any rivers, no green fields, and consequently no cattle.'

Speaking of the little town of Videnhau, the jocose President says to his friend—'you may imagine whether the lord of this village was an agreeable man, and a favourite of the ladies, when I tell you that, on my arrival, every body took me for him.' Had M. DE BROSSES a very unpleasant aspect?

The route from Antibes to Genoa, partly in a felucca, and partly over the mountains, with descriptions of the towns of Nice, Monaco, San Remo, Final, and Savona, (all, says the editor of this work, now swallowed up in the French Republic,) are curious, and would be useful to travellers; whom the President advises never to go any other way from France to Italy, than through Piedmont.

Letter V. To the Same. *Residence at Genoa.*—The author being now fairly landed in Italy, and being a lover of the arts, he will have sufficient opportunities of displaying his knowlege.—The city of Genoa has been so often described, that every reader of travels must be acquainted with its principal features. Who has not been told, in or out of print, that the houses are built of marble, with the fronts painted; that they are six or seven stories high; and that many of the streets are so narrow as not to exceed an ell in breadth? M. DE BROSSES says that 'it is not extravagance but necessity which makes marble so common at Genoa.' There is no other material for building, and the neighbouring mountains abound with quarries of marble so profusely, that even in the villages the churches are built of that elegant material; and they are filled with tolerable pictures. The antient government consisted of a Doge, or temporary sovereign, (a king for two years,) and two classes of hereditary nobility: the higher class may be termed the House of Lords, and the second the House of Commons. Such was the system when M. DE B. was there: but the editor, in a note, tells us that nobility is now abolished at Genoa; and that the French, in gratitude for the firmness with which the inhabitants have adhered to their cause during the Revolution, in spite of all the threats of the Austrians, have rewarded them with a government similar to their own, consisting of a Directory and two Councils.—'In order to figure among the learned, (says M. DE B.) we inquired for men of letters:—but *nihil.* This is not the country for them; the merchants amuse themselves with nothing so unprofitable,

and are acquainted with no other letters than letters of exchange.'

Letter VI. To M. *de Quintin.—Memoranda concerning Genoa.*—This correspondent being an *amateur* in painting, our author riots in *connoisseurship*, and gives an ample list of the pictures in the churches of Genoa: but, as he is advancing into parts of Italy much more rich in works of art than this republic, we shall make no other extracts from this letter than that of the last period; in which the author says to his friend: 'you will tell me that these catalogues give you very little information: but do other catalogues furnish more? The truth is that it would have cost me *a furious long time*, and deep meditation, minutely to express the beauties and defects of each picture.'

Letter VII. To M. *de Neuilly.—Route from Genoa to Milan, through Pavia.*—'One of the greatest pleasures which Genoa afforded us was that of quitting it. Ah! how true is the proverb: *huomini senza fede!* Trades-people, inn-keepers, post-masters, labourers, and friars; they are all knaves and cheats beyond imagination! I quit these reptiles of republicans in the utmost rage.'—The traveller then very feelingly describes the bad road to Pavia. He saw nothing in the cathedral of that city but a pulpit which turns round a pillar; it is ornamented with good *bassi relievi* in wood, and supported by the twelve apostles, in the manner of Cariatides. He adds, 'they shewed me, in a corner, the lance of the puissant Orlando: but be not offended, if I should tell you that it is only the mast of a ship, with which he intended, in his rage, to annihilate Medoro.—They made me visit many places in the neighbourhood of Pavia, which disappointed me: but when we have seen so much, and have still so many finer things to see, we grow fastidious.'

A little on one side of the road from Pavia to Milan, is the Carthusian Monastery, one of the most renowned establishments in Italy. It was near this convent, that the famous battle of Pavia was fought, in which Francis the 1st was taken prisoner. The way from Pavia to Milan is less a public road than a grand avenue, bordered by two rows of trees, with canals on each side; the country is beautiful and verdant: but, being flat, it is rather too much covered with trees.

Letter VIII. To the Same.—*Account of Milan.*—The President observes that he had so long heard of the wonderful structure called the *Duomo*, or Cathedral at Milan, of which the front is said by the Italians to be *la cosa la piu stupenda, la piu maravigliosa;* that he did not rest, after his arrival, till he had seen it. As usual, previous praise had rendered expectation unreasonable: it had diminished its size, deformed the ornaments,

ornaments, and rendered our traveller blind to its real beauty and magnificence. However, after having grumbled through all the ailes, in all the chapels, up and down all the stairs, even from the subterraneous chapel to the summit of the dome, we have been able to gather the few following roses among his brambles and briars.

'There are, nevertheless, in this cathedral, many remarkable things: the edifice is of a surprising grandeur, though it does not appear so at first sight. Within are double columns, besides the chapels; the whole supported by ten rows of white marble pillars, of an extraordinary height and size; the pavement inlaid with marble: —the whole inside of the church is of white marble--the sides, and back of the building without, are as highly finished as the front— the inside of the choir is carved in wood, and the outside in marble. The sculptures, within especially, are very remarkable for their beauty and high finishing. Under the choir, is a subterraneous chapel well designed, containing such a number of holy bodies, that paradise can hardly be more crowded with them,' &c.

Though the author appeared somewhat unwilling to be pleased with the churches and public buildings of Milan, many of them extort praises from him in the midst of censure; and the paintings of Leonardo da Vinci, Titian, and Raphael, excite enthusiasm. Pictures by other masters are without end. 'In the church of St. Augustin, is an altar supported by four pillars of Porphyry; with an inscription on the side of an Emperor, *Ludovicus Cæsar*, which put *Sainte Palaye* in a terrible agitation of antiquarian spirit. I left him in meditation on it, while I examined a serpent of bronze placed on a column, which passes here for the true brazen serpent of the desert.'

M. DE B. renders justice to what *was* the Ambrosian library, to the free access to it, and to the civility of the *Custodi*. 'They say that it contains 35,000 volumes, but the most considerable article is the MSS. which amount to 15,000.'

The pictures and curiosities in the gallery of the Ambrosian library are very numerous, valuable, and well described. Raphael's famous design for the school of Athens, the MSS. of Leonardo da Vinci, and collections of designs by other masters, *were* in the archives of this library when it was visited by the President.

Letter IX. To M. *de Blancey.—Residence at Milan. Excursion to the Borrhomean Islands.*—The author laments that he was not at Milan during the opera season: but he was alert in making himself amends, by hearing music somewhere every day; and, considering the state in which music was at Paris, when he travelled, his taste seems to be very good. As yet,

he is not in humour with the *soprano* voices of the *Evirati*, but was enchanted by the singing of two nuns much celebrated at that time, and with the airs, symphonies, and choruses. He is somewhat offended with the exaggerated praise given to the performers, and the eternal *issimos* which he heard lavished on all occasions; yet in all probability, he will heartily join in them, before he leaves Italy. The productions of art highly polished, and the abilities of artists far beyond that maukish *mediocrity* which "neither gods nor men can bear," insensibly elevate spectators and hearers of sensibility into the regions of enthusiasm.

The traveller's account of his voyage to the Borrhomean isles is so curious and entertaining, that we should present it to our readers, if we had not already been liberal in our quotations from this volume. The character of San Carlo, and the list of his public works, with the description of the pyramid of gardens, are interesting and curious.

Letter X. *To the President Boutrier.*—The account here given of a kind of literary phænomenon is so uncommon, that we cannot avoid transcribing it. The President, in the inflated language of the Italians, says, it appeared to him *una causa* (*cosa*) *piu stupenda* than the *Duomo* at Milan. This was a young lady about eighteen or twenty years of age, *la Signorina Agnesi*, whom he calls a walking polyglott; and who, not contented with knowing all the oriental languages, undertook to support a *thesis* on any science, against any one who chose to contend with her. At a *conversatione* to which our traveller and his nephew were invited, they found about thirty persons of all the European nations, ranged in a circle, and la Signorina Agnesi, with her little sister, seated under a canopy. This young lady, who was neither ugly nor handsome, had a fine complexion, and an air extremely simple, soft, and feminine.

'I had imagined, (says the President,) when I went to this assembly, that it was merely to converse with this young lady, in the usual way, on learned subjects; instead of which, the Count *Belloni*, who had introduced me, made a fine harangue to the lady in Latin, with college formality. She answered him extremely well: after which they began a disputation in the same language, on the origin of fountains, and on the causes of the flux and reflux which some of them have, like the sea. She spoke like an angel on this subject; and I never heard it treated more to my satisfaction. I was then desired by the Count to discuss any topic that pleased me with her, in the same manner, provided that it was philosophical or mathematical. I was quite stupified with fear, on finding that I was expected to harangue *extempore*, and to speak for an hour in a language of which I had lost the use: however, such as it was, I made her the best compliment that I could form; after which we disputed, at first, on the

the manner in which the soul is impressed with corporeal objects, and afterward communicating them to the organs of the brain; and then on the emanation of light, and the prismatic colours. *Loppin* discoursed with her on the subject of diaphonous bodies, and curvilinear figures in geometry, of which I did not understand a word. He spoke in French, and she begged permission to answer him in Latin, fearing that she should not recollect the technical terms which she should want in the French language.

'She spoke wonderfully on these points, for which she could not have been prepared more than ourselves. She is much attached to the philosophy of Newton, and it is marvellous to see a person of her age conversant with such abstruse subjects. Yet, however astonished I may have been with her science, I have been much more amazed to hear her speak Latin (a language which certainly she could not have occasion to use often) with such purity, ease, and accuracy, that I cannot say that I ever read any book in modern Latin, written in so classical a style as that in which she pronounced these discourses. After she had replied to *Loppin*, the conversation became general; every one speaking to her in the language of his country, and she answering him in the same dialect. She told me that she was very sorry that the visit had taken the form of a Thesis; that she very much disliked speaking on such subjects in company; where, for one who was amused, twenty were tired to death; and that such themes were only fit for two or three persons of similar taste. This observation appeared to me at least as full of good sense as her discourses. I was very sorry to hear that she was determined to take the veil; not for want of fortune, because she is rich. After we had conversed, her little sister played on the harpsichord, like another Rameau, some of Rameau's own pieces, and then others of her own composition; concluding by singing some airs in which she accompanied herself.'

Letter XI. *Route from Milan to Verona. Description of Mantua.*—The road to this city, its insular situation, fortifications, pictures, and public buildings, are well described: as, in the XIIth letter, are Verona and Vicenza.

Letter XIII. *Concerning Padua.*—Here neither the institute nor the cathedral of *Saint Antonio di Padova* is forgotten. The library of the University is said by the author to contain an astonishing number of old books, printed before the year 1500; and he refers to the first volume of Mattaire's (not *Maittaire's*) *Annales Typographiques* for a catalogue. After a minute description of the pictures in the church of Saint Anthony, musical readers will naturally expect some account of its famous choral establishment and its four organs; as also of *Tartini*, who was then living, and was leader of the band: but all this is reserved for a future page of the present volume.

Letters XIV to XVIII give an ample description of Venice and its riches in works of art: respecting which we have no

room for either praise or censure, though the author's opinions would admit of both.

Letter XIX. *Route from Venice to Bologna.*—In this letter, the author says:

'At our return from Venice to Padua, we could not help stopping to hear *Tartini*, who generally passes for the best performer on the violin in Italy; and our time was not ill employed. I have never heard his equal for clearness of tone, neatness of execution, and perfect intonation. His style of playing resembles that of *le Clerc*; there is nothing astonishing in his execution: his excellence is extreme accuracy. In all other respects, *la Marianna*, of the *Ospidaletto* at Venice, is his superior: but he has not his equal in good sense. This youth, (*Garçon*) who was not intended for the profession of music, and who was obliged to have recourse to it for a subsistence, after being abandoned by his parents for having contracted a foolish marriage while he was a student in the university of Padua, is polite, well-bred, and without vanity or caprice; he reasons like an angel, and without partiality, on the different merits of the French and Italian music. I was fully as much satisfied with his conversation as with his performance.'

This account nearly agrees with that which was given of *Tartini* by Dr. Burney, in 1770*: but why the President calls him a *garçon* in the year 1740, when this celebrated musician was 46 years of age, and not a bachelor, we cannot conceive.

In the subsequent letters, (XX, XXI, and XXII.) of this volume, we have a memoir of Bologna; an account of the author's residence there; and of the principal pictures in that city, with short remarks:—to which, as an appendix, the editor has given a list of the pictures sent from Italy to Paris, by the Commissaries of the French Government. It is alphabetical, and includes a short history of the life and works of the several artists who have produced these pictures, and forms the most ample and complete list of Italian spoils which we have seen. We can afford our readers only the names of the plundered cities, and the pictures of each great master in round numbers.

The cities laid under contribution are, Bologna, Cento, Cremona, Fano, Foligno, Loretto, Mantua, Milan, Modena, Parma, Perugia, Peraro, Piacenza, Rome, Venice, and Verona. The paintings are: of Abani 1, Alfani 2, Bansang 1, Barocci 6, Bellini 1, Breughel 5, Caravaggio (Mich. Angelo) 1, of six figures bigger than the life; of Annibal Caracci 4, Augustino Caracci 3, Ludovico Caracci 7, of the three Caracci 6, Cavedone 1, Contarino 1, Correggio 5, Dominichini 3, Dossi 1, Ferrari 1, Feti 1, Garofalo 3, Gennari 3, Guercino 28,

* *Present State of Music in France and Italy*, Art. *Padua*.

Guison,

Guisoni 1, Guido 12, Lana 1, Lelio Orsi 1, Luini 2, Mantegna 5, Mazzola 1, Parmegiano 1, Paolo Veronese 12, Perugino 17, Pordenone 1, Poussin (Nicolas) 1, Procaccini (Camillo) 1, Procaccini (Giulio Cesare) 1, Raphael 8, Sacchi 2, Salvator Rosa 1, Schidone 1, Solario 1, Spada 4, Tiriani 2, Tintoretto 3, Titiano 4, Valentini 4.—Total, 172 pictures; 22 statues of marble and bronze; 12 antique marble busts; and six or eight bassi relievi in bronze.

[*To be continued.*] Dr. B....y.

ART. XIII. *Lichenographiæ Suecicæ Prodromus. Auctor* ERIK ACHARIUS, *Med. Doct. &c.*—8vo. pp. 264. Lincopiæ. 1798.

AMONG the numerous improvements which the science of Botany has received since the æra of the immortal Linné, certainly none is more important, nor more remarkable, than the superior knowlege which has been acquired of the almost infinite tribe of vegetables comprehended in his system under the class *Cryptogamia*. To a botanist of the present day, it cannot fail to be matter of astonishment, that so little had formerly been done in this immense department of natural history; which, until our own times, was almost universally considered as unworthy the notice of a man of science; and in studying which, it had been supposed, no man would waste his attention, who could devote it to any other object. "*Muscos et qui muscas legit, huic aliud non suppetit negotium.*" On this subject, the votaries of natural history in foreign countries, at the same time that they acknowlege the zeal and abilities which many English botanists display in the study of their favorite science, do not hesitate to arrogate to themselves a considerable pre-eminence; and, if it be by works similar to those which are the subject of the present and following article *, that the learned world is to decide on the justice of their claim, we fear that, however national partiality might incline the bias, it would be difficult for us to deliver an opinion in opposition to their pretensions.

Dr. ACHARIUS, author of the volume before us, has been long celebrated as one of the most indefatigable observers of the genus *Lichen* on account of the papers which he published on this subject in the Transactions of the Royal Swedish Academy at Stockholm; although these papers, from being unfortunately written in his native language, have been by no

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* It was our intention to have accompanied this article by an account of SWARTZ's *Muscologia*, which we now design for our next Appendix.

means so universally known as their utility required, and their excellence deserved. It had been his intention to have given to the world a complete *Lichenographia Suecica:* but the labour of such a task was so incompatible with his other pursuits, and he saw so much probability that, if he persevered in this resolution, the appearance of his work would be protracted to a greater length of time than he wished, that he determined to relinquish this idea, and to publish the present volume; which being called a *Prodromus*, we have room for hoping that his more perfect work is only deferred, not abandoned. It is scarcely possible for any author to come forwards with more advantage than Dr. ACHARIUS enjoys; since there is no country, at least in Europe, in which *Lichens* grow in a more luxuriant profusion than on the bleak rocks and wide-extended hills of Sweden; and since, from having been a pupil of Linné himself, he can justly claim a more certain knowlege of the species designed by that able naturalist, than can be boasted by almost any other botanist: more especially as we have understood that the *Herbarium* in the possession of Dr. Smith is particularly deficient in specimens of this extensive tribe. On this subject, we quote his own words: '*Sæpius exteri scriptores minus ritè cognoverunt species à LINNÆO nostro jam pridem commemoratas, ac proinde eis nomina tribuerunt nonnunquam peregrina et prorsus impropria.—Confusionem inde exortam certiori nixus rei notitia, quantum in me fuit, tollere studui. Hinc equidem spero me paulo accuratius explanasse species ab Illustri Viro allatas.*'

With regard to dividing the Lichens into many separate genera, as had been done by Professor *Hoffman* and several foreign botanists, we own that we were not displeased to find the present author averse from such a step, till a more accurate knowlege of their fructification and the parts subservient to it shall be obtained.

'*Plurimas ob causas, easq. haud spernendas, Ill. Linnæus non nisi unicum statuit Genus. Recentiores ævi percelebres Botanici eundem hunc secuti sunt magni nominis antesignanum. Me certe hucusque nec propria indagatior nec aliorum demonstrationes impulere quin devenerandi olim Præceptoris mei sententiam, absque omni partium studio, velut rectissimam sequar. Antequam hâc in re aliquod cum successu negotium suscipiatur, me quidem judice, multo perfectior Lichenum fecundationis organorumque propagationis, ac fortassis fructificationis et disseminationis, anteponenda est cognitio. Quanto enim Lichenes a plantis conformatione, indole, atque naturâ suâ singulari recedunt, tanto difficilior nostra existit opera, si in plura genera eos dispesceremus, nimirum quando horum characteres ex iisdem fructificationis fundamentis desumere conaremur.*'

At the same time, however, that he makes this remark, he gives, with some alterations, a method which he had already published in the *Nov. Act. Reg. Acad. Sc. Suec.* tom. xv. p. 244; by

by which, he is of opinion, the knowlege of them will be facilitated, and some of those difficulties removed, on account of which they have hitherto been considered as one of the most intricate and perplexing parts of botany. We regret that the necessary limits of our critique will not allow us to lay this subdivision before our botanical readers: but even this circumstance will be the source of pleasure, if it should induce them to become purchasers of a work from which we can promise them not less amusement than instruction.

There is one other point which we must not omit to mention, in which Dr. ACHARIUS seems to have rendered an essential service to the nomenclature of Botany; viz. that he has distinguished, according to their form, &c. the shields of Lichens; and, instead of keeping them under one or two general names, he has divided them into *Scutellæ*, *Peltæ*, *Tuberçula*, *Cistellæ*, *Thalami*, *Lirellæ*, *Tricæ*, *Glomeruli*, *Cyphellæ*, and *Bacilla:* to each of which terms he has added a complete definition.

It now only remains for us to give a general idea of the plan of the work, and to state a few instances in which we have observed any striking difference from preceding authors. On the latter head, however, we shall be very sparing; as we trust, even if no British Botanist should be induced to favor the public with a *Lichenographia Anglica*, (a work much to be desired,) that still Mr. Dickson in his fourth *Fasciculus*, and Dr. Smith in his *Flora*, will avail themselves of the hints and emendations suggested in the present volume. Descriptions of every Swedish species are here given, amounting to the surprizing number of 345; to which are added the synonyms of all principal authors; references to almost every figure extant; and in general a short note designed either to point out some striking peculiarity, or to separate the plant more effectually from its congeners. Subjoined to the end of every tribe, are the foreign species mentioned by authors of credit, with their characters; those which Dr. ACHARIUS had seen being marked with an asterisk, and those which he had never had an opportunity of examining being distinguished by a cross.—On the title page of the work is a neat figure of *Lichen Acharii*, a crustaceous species apparently very different from any that has fallen under our observation; besides which we find two coloured plates, representing *Lichen Dillenianus*, *L. Swartzii*, *L. Ehrartianus*, and *L. Westringii;* all new to us, unless the third should be, as is suggested by the author, *L. graniformis.*

Among the most remarkable deviations from preceding writers, none strike us as more worthy of notice than that *their L. cinereus*, *pallescens*, and *centrifugus*, are not the true plants of

Linné; that *L. frigidus* is the same with *L. tartareus*; that *L. sphæroides* of Dickson is the *L. vernalis*, Linn.; that *L. querneus*, Dickson, is made a variety of *L. hæmatomma* (surely this is wrong); and that *L. fluviatilis*, Huds. changes its name to *L. hydaterpus*, and *L. fluviatilis Weber* to *L. Weberi*.

ART. XIV. *Voyage autour du Monde, &c. i.e.* A Voyage round the World, during the Years 1790, 1791, and 1792, by STEPHEN MARCHAND; preceded by an Historical Introduction; Inquiries concerning the Discoveries of Sir Francis Drake; and a critical Examination of the Voyage of Roggeween. With Charts: by *C. P. Claret Fleurieu*, of the National Institute, and of the Board of Longitude. 8vo. 5 Vols, and 4to Atlas. Paris, 1798—1800. Imported by De Boffe, London.

IT is not a little remarkable that, of the many voyages round the world which have been performed, two only have been executed by French navigators. The editor of the present work, *M. Fleurieu*, observes that, before the expedition here recorded, *Bougainville* had not among his countrymen either model or imitator. The unfortunate *La Pérouse* was not permitted to complete his undertaking; and the travels of *Gentil la Barbinais* and *Pagès*, being made partly by sea and partly by land, are not to be reckoned among the number of circumnavigations of the globe.

In addition to the voyage of MARCHAND, these volumes comprehend a body of disquisition on subjects highly interesting to geographers; and the manner in which some of them are treated by the author will probably excite more than common attention. The whole occupies five octavo volumes, and one quarto, which have been printed at successive times during the last three years: but we have received them so very lately, that we can at present only notice their contents in a general manner, and make a few observations on the Historical Introduction.

The Ist. and IId. volumes contain, besides the introduction, the narrative of Capt. MARCHAND's voyage. The IIId. is almost wholly given to the account of the observations made in the course of that expedition, and to nautical remarks respecting the navigation, &c.

Vol. IV. and part of the Vth. are occupied with descriptions of botanical productions, and other objects of natural history. The latter part of the fifth contains an examination of some of the discoveries of Sir Francis Drake, and of the accounts of *Roggeween*'s voyage which have appeared. These examinations are to be considered as the sequel of those published by the author in 1790, under the title of *Découvertes*

des Français dans le Sud-Est de la Nouvelle Guinée, précédées de l'abrégé historique des Navigations et des Découvertes des Espagnols dans les mêmes Parages.—The last volume contains charts and plates, and a memoir on the hydrographical division of the globe; and on the general Nomenclature; with some proposed alterations.—Other matters of less consequence occur in this and in the other volumes, which will be noticed when we enter more into particulars.

In the Introduction, *M. Fleurieu* has given a brief and methodical history of the progressive discoveries made on the western coast of North America, from the first discovery of California to our own times; and, with great diligence, he has compared the early accounts with those of modern voyagers. This critical examination was read at the National Institute, *Messidor*, *An* 5; at which time the author had not the benefit of the discoveries made in Capt. Vancouver's voyage; consequently, many points were then doubtful to him which that expedition has since ascertained. *M. Fleurieu* has conducted his inquiries with clearness of judgment; and, as the question of a navigable passage through North America stood at the time of reading his memoir, he has shewn a freedom from prejudice which has not often been found in those who have been equally interested in the subject. Capt. Vancouver's survey has very much narrowed the ground on which the question rested, but we do not regard the discussion as entirely settled. The opportunities of acquiring information, which M. *Fleurieu* has enjoyed, have furnished his treatise with some particulars not generally known, respecting the later Spanish discoveries, and their settlements north of California.

The memoir commences with a short review of the early discoveries, in which the doubtful relations of the voyages attributed to *Da Fuca* and *Fuente* are particularly examined. Of the modern discoveries on the west coast of America, those of the Russians are first noticed, as being first in the order of time. It was not till the year 1769 that, awakened by the success of the commercial undertakings of that nation, and by the jealousy lest some others not less enterprizing should establish themselves in the countries to the north, the Spanish Government decided on realizing those claims which were antiently founded on the ceremony of taking possession; although, says the writer, it must at all times have been evident that this sort of act would be considered by every other power as a vain formality: exciting pretensions which are advanced on no other basis than the accidental circumstance of a first discovery; and as at the most a project of occupation, the execution of which is referred to an uncertain period. *M. Fleurieu* adds

adds, that there is one thing wanting to these acts of taking possession; the ratification by the native proprietor, the natural sovereign.

'The Spaniards, however, (says the editor,) decided, as far as they were able, and without intending it, a question which their interest required to remain undisturbed; whether the simple discovery and the form of taking possession, unaccompanied by any step towards the execution, can supply the place of a real title of propriety and right of occupation? Had Spain forgotten that, in 1578, Admiral Drake, who discovered New Albion, comprehending more than 200 leagues of coast between 37 and 48 degrees of latitude, had solemnly taken possession of all the country in the name of Queen Elizabeth; and if, at the present day, England chose to revive this pretended title of propriety, could Spain fancy herself founded in maintaining that time had effaced the title? I am only the historian, and ought to leave the question to be determined by those who are more versed in the law of nations. It is probable that their judgment would be, after having consulted the primitive rights of the native inhabitants, that the claims of both the one and the other side are founded on usurpation and the abuse of power.'

It was, however, resolved to establish a presidency at *Monterey* and *San Diego.*

'It was necessary to have recourse to some illusive expedient, to conceal even from themselves the injustice of such an usurpation; and the Spanish Government imagined that they were sufficiently justified in the eyes of mankind, as well as in their own, by associating the cause of religion with the project of iniquity. They spoke only of the propagation of the faith, and of the conversion of infidels; covering, with a respectable veil, the true motives of their enterprize. Missionary priests were destined to accompany the army.—'

The forces appointed to this service were divided; one part proceeding by land, the other in vessels along the coast. The Spanish relation of the expedition was published by the government of New Spain; and though the work is very scarce, M. *Fleurieu* obtained a copy.

The Spanish attempts at discovery are not held in higher estimation by this author than they were by his friend *M. la Pérouse.* In one of their late expeditions towards the North (in 1788), *M. Fleurieu* relates that the only discovery of importance made was from some conversations with the Russians, by which they learned that the governor of Kamtschatka had it in contemplation to occupy the port of Nootka in the name of the Empress of Russia. This rumour, whether well or ill founded, determined the Viceroy of Mexico to possess himself of that port; and that no one might be ignorant of the rights of Spain, the name of *Nueva California* was affixed to the countries in that neighbourhood.

The

The result of *M. Fleurieu's* examination of modern researches, and comparison of them with the early accounts, tends to establish the reality of the old discoveries in the most material points; notwithstanding that the fabulous matter, with which they are interwoven, gives to the whole a very strong appearance of invention. In our review of Captain Vancouver's Voyage *, we expressed a similar opinion. Indeed, the existence of a strait and of an archipelago of islands being proved, and nearly though not exactly in the situations represented, appears to us to be a circumstance of co-incidence so immediately to the point, that we cannot find reasonable ground for refusing to believe that the old accounts were founded on actual discovery.

The editor takes occasion, in his account of the commercial expeditions to the Western coast of North America, to animadvert on some expressions in the published account of Captain Dixon's voyage, which seem to convey insinuations to the prejudice of *M. de la Pérouse* and his officers: but the character of *M. de la Pérouse* is too well known and established to require defence; and no part of his character or conduct was more conspicuous than his generous treatment, and not less than parental care, of his ship's company. Nevertheless, it would be unjust on that account to suffer any illiberal attack to pass without reprehension. In the French translation of that voyage, the passage is made more objectionable than in the original, by the words "*They are said to have traced the North-west coast of America,*" &c. being rendered "*Ils prétendent,*" &c. We shall extract the passage from the original.

"They are said to have traced the north-west coast of America from the Spanish settlement of Monterey to 60 degrees north latitude; but this seems rather improbable, for though these vessels were professedly fitted out on discovery, yet the commanders did not forget that furs were a valuable article, and accordingly, whilst on the American coast, they procured about 600 sea-otter skins, chiefly in pieces, of a very inferior quality, and evidently the same as those imported by the Spaniards; whereas had these gentlemen been well in with the coast to the northward, they undoubtedly must have met with sea-otter skins of a quality far superior to what they procured."

This passage is in many respects exceptionable, but chiefly for the liberty of censure in which the writer has indulged himself, on no better grounds than unexamined information and surmise.

The skins carried to China by M. *de la Pérouse* were of the finest quality; and though the greater part of them were old

* See Vol. xxviii. N. S. p. 1. 141. 374.

and

and much worn, they sold for a very considerable sum: (55,000 *livres tournois;*) the whole of which was divided among the seamen and soldiers of the two frigates, without the superior officers (*Etat-major*) receiving the least portion.—The expressions above quoted are attributed by M. *Fleurieu* to national jealousy: but we are rather of opinion that they were dictated chiefly by a spirit of commercial jealousy, and by disappointment at finding that the China market had already been in part supplied.

The respect shewn in this work to the memory of our justly celebrated countryman, Capt. Cook, it would be ungrateful in us to pass unnoticed. 'His tragical death,' says the writer, 'terminated the most laborious and useful career that any navigator has ever performed.'—The verse "*Hic tandem stetimus nobis ubi defuit orbis*," which was applied to the French philosophers in Lapland, M. *Fleurieu* has imitated in the following French couplet, as applicable to the two polar voyages (one to the South, the other to the North,) performed by Capt. Cook; who proceeded towards each pole, till obstructed by the ice:

'*L'Argonaute Breton que Neptune admira,*
Ne put être arrêté qu'ou la Mer lui manqua.'

'The British Argonaut by Neptune honor'd sails,
And holds his course 'till e'en old Ocean fails.'

This introduction contains much animated narrative, and much curious information, clearly arranged; and though some of the writer's remarks are too often repeated, they are the observations of an experienced and reflecting mind.

[*To be continued.*] Capt. B...y.

ART. XV. *Memoria sobre hum projecto de Pasigraphia*, &c. i. e. A Memoir concerning a Plan of Pasigraphy. By J. M. DANTAS PEREIRA, Captain of a Frigate, Member of the Royal Academy of Sciences of Lisbon, Preceptor to H. R. H. the Infant Don Pedro, &c. Folio. pp. 34. Lisbon. 1800.

TOWARDS the middle of the seventeenth century, when the greater number of European nations had considerably advanced in science and literature, authors began to write more frequently than before in their own language; and the Latin, which till then had been most generally used in learned works, gradually ceased to be the common vehicle of literary communication. This revolution, though advantageous to the propagation of learning in each individual nation, was nevertheless a new obstacle to the general circulation of improvements in the literary republic at large; and well-wishers to the progress

progress of human knowlege began to think of some means of evading the necessity of understanding so many different languages. Bishop Wilkins is well known to have composed the first treatise professedly on an universal written language; and it was a work of much labour and meditation, establishing those principles on which subsequent pasigraphists have founded their different systems. The celebrated *Freret** was of opinion that Bishop Wilkins would probably have succeeded in making his universal language generally adopted, if, in the practical part of his plan, he had bestowed greater attention on the natural filiation of ideas, than on the categorics of the peripatetic school. As it was, no person took the trouble of learning his language, except his friend Mr. Boyle.

After this prelate, a number of authors at different periods have offered pasigraphical plans, which have generally been soon forgotten by the public; though many of them contain useful information and pertinent observations concerning the nature of signs, and their mutual relation to the developement of ideas. A few years past, an attempt towards forming an universal written language was published at Paris; and the proposed system was adopted with eagerness by the Abbé *Sicard*, the famous instructor of the Dumb and Deaf; who promised to arrange the details of it so as to make it practicable. In the Appendix to the xxivth vol. of our Review, page 562, we gave an abstract of the system: but we have not been informed how far the Abbé executed what he then proposed in the *Magasin Encyclopedique*.

The plan of the Portuguese author of the treatise now before us differs, in some respects, from those of his predecessors in this career. Unlike them, he does not pretend to establish a system of characters expressing mere ideas, without any relation to the sounds of which the different nations make use to express them by words: but he proposes to take one of the most complete dictionaries in one of the learned languages, to mark with numbers each of the words which it contains, and then to affix the same numbers to words of synonimous signification in the dictionaries of other languages. It is clear that the same number would thus signify the same thing in all these dictionaries; and that, by writing these numbers instead of the words, the natives of the different countries which should agree to this proposal would understand each other without difficulty: but the too great simplicity of this plan gives it more the appearance of a diplomatic cypher than of a pasigraphic arrangement of signs. The author himself seems aware of this objection; and

* *Mem. de l'Acad. des Inscriptions*, vol. 9.

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he is ready to enter the words into different classes, and to distinguish their modifications by peculiar numeric signs; in which case, we imagine, he will approach more or less to the system proposed by Mr. Northmore, in the early part of the last century. In either event, too many serious difficulties will render the execution of the plan an arduous task.

As Mr. DANTAS here proposes only the outline of his plan, we shall forbear to enter in farther details: but from the ingenuity and candor which are visible in his performance, we are inclined to believe that, at some future period, he will think of pasigraphy in general, and of his own plan, as *Rousseau* thought of the improved systems of notation in Music, and of his own theory on that subject *. There is little danger that any other language than the branches of the Teutonic, and of the Latin, (both of which may be called the Northern and Southern European languages,) will soon be rendered necessary by any important discoveries which may be announced in it. Even these European languages will probably be reduced by the diminution in number, and increase in size, which is rapidly taking place among European states: while the prevalence of translations will soon effect a natural level in each of the great nations, and diffuse among them every truly important discovery and useful idea.

This pamphlet seems to be written in a peculiar style, and with a turn of periods and phrases which we should have particularly noticed if it had been an English composition: but the author's own countrymen are the sole competent judges of its perfections or its faults;—and indeed the civility which he has manifested towards us, by quoting so freely from an article respecting pasigraphy, in a former volume of our Review, would give an ungracious appearance to any critical strictures from our pen.

Cor..a.

ART. XVI- *Description des Plantes*, &c. i. e. A Description of new or little known plants, cultivated in the Garden of M. *Cels*: with Plates; published by E. P. VENTENAT, of the National Institute of France, and one of the Librarians at the Pantheon. No. I. Folio. Paris, 1800. Imported by de Boffe, London.

IT is gratifying to the lovers of learning, and of mankind, to observe the sciences emerge from the ruins and revolutionary horrors which threatened their destruction in France, and appear with an energy and vigour unparalleled in the former periods of French history. Natural history, in particular, is investigated with a degree of accuracy, of which old France did

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* See *Diction. de Musique.*

not

not afford very frequent instances; and it seems now to have acquired in that country a great number of votaries, even among the richer classes of society. This fact appears to be proved by the expensive and highly finished works of *Audebert* on the *Quadrumanes* and the *Colibris*, the history of succulent plants by *Candolle*, and the publication of *Ventenat* now before us. Were we to judge from what happened in our own country, when similar unfortunate events took place in the seventeenth century, and from the present splendid resurrection of the sciences among our distracted neighbours, we might be led to think that such public calamities concentrate the love of study in literary minds, and impart it to many who otherwise would have passed their days in idleness and dissipation. As the storm vanishes, the fruits of this forced retirement and application burst forth in unexpected luxuriance.

The number which we now announce contains magnificent delineations of ten new plants, and is to be followed by at least nineteen others. The plants here figured are two *Mimosæ*, the *Linifolia* and *Botrycephala*, the *Goodenia ovata*, the *Robinia viscosa*, *Gualtheria erecta*, *Ancistrum repens*, *Bossiæa heterophylla*, *Embothrium salicifolium*, *Iris fimbriata*, and *Melaleuca hypericifolia*. The drawings are made by *Redouté*, and they are engraved by *Sellier*; and few similar plates equal them in neatness and perfect execution. The descriptions by M. VENTENAT are truly botanical and satisfactory, possessing minuteness without confusion. If we were to mention any exceptions, we should perhaps venture to animadvert on the characters of the new genus *Bossiæa*, which belong to the papilionaceous tribe. The calyx and the fruit afford very good reasons for making this plant a new genus: but why condescend to notice so many different callosities as M. VENTENAT marks in the flower, in order to reckon them also as generic characters? We are aware that *Linné* employed a character of this nature in a genus of this same family: but certainly it was a deviation from his own sound principles.

The descriptions are preceded by two introductory discourses, one by M. VENTENAT, the other by M. *Cels*. In the first, we learn that the Garden of M. *Cels* has been enriched by the plants collected in North America (especially in Kentucky) by *Michaux*, and in the East by *Olivier* and *Bruguiere*; besides the supplies which a widely extended correspondence has procured for him from almost every quarter of the globe. An interesting enumeration is also given of many very scarce and curious plants now living in his garden; part of which, in all probability, will be published in the succeeding numbers of this work.—The short discourse of M. *Cels* is a simple but

affecting narrative of the establishment and progress of his garden; affording a striking instance of what may be finally effected by industry, perseverance, and a decided partiality for any pursuit, even with the most scanty means, and when repressed by adversity.

We propose to give an account of the subsequent numbers as they reach us.

Cor..a.

ART. XVII. *Annales de Chimie:* i. e. Chemical Annals. Nos. 104—107. 8vo. Paris. 1800.

THE first paper in these four numbers, that is not a republication, will be perused with considerable interest. It is a report *on the production of Sugar from a variety of the Beet,—the bette-rave.* The primary operation of the committee, from whom the report proceeds, was to digest, according to *Margraff*'s process, a determinate quantity of dry beet in rectified alcohol; and the proportion of sugar was found to be $\frac{1}{12}$. Instead of employing the boiled juice, (like M. *Achard,*) the committee judiciously operated on the crude juice; and thus was obtained a product of muscovado more considerable by one 4th part than the quantity derived from M. *Achard*'s process.

The grand question, towards which this investigation points, is the probable contingent success from the cultivation of the *bette-rave* for profit. A calculation, founded on a number of suppositions, gives the price of sugar procured, even according to M. *Achard*'s more wasteful and expensive process, at 18 sols French *per* pound. In the summary, it is added that the beet is capable of supplying, to a certain extent, the place of the sugar-cane; and that the price of the beet-sugar is not likely to exceed the price of colonial sugar *in ordinary times.* These conclusions are more favourable to the project than we expected; and under the same feeling, the committee assure us that they several times repeated their operations, before they would suffer themselves to be persuaded that the result was worthy of reliance.

Notice of the Presence of Malate of Lime in several Sorts of Plants. By M. VAUQUELIN.—In our last Appendix, p. 525. we mentioned this chemist's detection of this compound in the *house-leek.* He suspected that it would be equally found in all the *sedums;* and this suspicion, he here tells us, he has verified in the *sedum album, acre,* and *telephium,* in several species of *crassula,* in the *cotyledons,* and in many of the *mesembrianthemums.*

When the juice of a plant combines the properties of forming abundant precipitate with oxalate of ammonia, and with

acetite

acetite of lead, (which latter is easily soluble in acetous acid,) we may be sure that it contains malate of lime.

The colours of the precipitate, which the juices of the different plants abovementioned (and others) yield with solution of acetite of lead, appeared in some instances beautiful and solid enough to deserve trial as paints. That which came from the *sedum acre* is yellow; from the *arum maculatum*, the most beautiful green.

On the Identity of the pyromucous, pyroligneous, and pyrotartarous Acias: By M. M. Fourcroy and Vauquelin.

This most important paper is introduced by observations on the multiplicity of the vegetable acids. The characters assigned to those mentioned in the title of the paper are there reviewed, and shewn to be indistinct. In the course of researches on the nature of cork, a red empyreumatic matter was obtained by distillation, which presented all the sensible characters of the pyroligneous acid. On rectifying this liquid, combining it with alkalis, and then recompounding the salt with weak sulphuric acid, the liquor obtained presented every character of true acetous acid. Hence we may presume that pyroligneous acid, however procured, was no other than the acetous; and that the two other empyreumatic acids were of the same nature.

Pyromucous acid from sugar, on being combined with lime and then treated with weak sulphuric acid, afforded a liquid with a very strong acetous smell; which combined with potash into acetite of potash, of a dark colour, but turning perfectly white on being filtered hot through powdered charcoal.

The other two acids presenting the same phænomena, it remained only to corroborate the analysis by synthesis; and this was easily effected by adding the empyreumatic oils of the respective bodies to acetous acid. It is to the solubility of these oils in acetous acid, that the odour so easily contracted and so tenaciously preserved by vinegar, is to be attributed.

In consequence of these experiments, we have attained to the knowlege of four modes of producing vinegar, viz. *destructive distillation*, yielding an empyreumatic acetous acid:—the *addition of strong acids to vegetable compounds*;—(the malic and oxalic acids are in this case formed at the same time, and the acetous acid is very weak from the water, which, as the writers say, is also formed;)—the *acetous fermentation*;—(this product is spirituous;) and *a peculiar fermentation*, independent of wine, to which animal liquids, and urine in particular, are subject. This acid is always accompanied by ammonia.

Extract of a Memoir by M. VAN MONS, *on the* Rhus radicans; by M. B. LA GRANGE.

We are told that M. *Bosc* ascertained the identity of the *Rh. rad.* and the *Rh. toxicodendron* during his residence in America, where it is called the *small-leaved poison oak*, and where its very touch is avoided. M. VAN MONS attributes the deleterious effects of this vegetable to a gazeous substance, which exudes from the living plant;—the dried and even the withered leaves never occasioning any inconvenience. The sufferings experienced by those who break the stem, or warm themselves at a fire of this *poison-oak*, arise from the same emanation, or from the gazeous base condensed. In the sun, this plant yields almost pure oxygen gas; in the night, a mixture of hydrogen and carbone.

M. VAN MONS concludes, from his experiments, that the predominating principle of the *Rh. radicans* is a very combustible hydrocarbonate. The use of it in palsy is imputed to M. *Du Fresnoy*. The *Rh. toxicodendron* has been represented in this country as applicable to the same purpose.

The remainder of this paper respects the best form for the administration of this remedy; and a cold extract is recommended:—but nothing is said to prove the superiority of any preparation to the dried powder.

M. BARRUEL renders justice, in the next paper, to the claims of M. *Guyton* respecting synoptic tables.

Chemical Observation by M. CADET GASSICOURT.—Oxalic acid formed accidentally in a mixture of sulfuric acid and rectified alcohol, left in a cool place for about 30 hours.

M. VON CRELL *on the Decomposition of boracic Acid.*—This paper was first published in our *Philos. Transactions.* See Rev. Vol. xxx. N. S. p. 148.

Memoir on several new Properties of phosphorated hydrogen Gas. By M. RAYMOND.

Water fresh distilled dissolves a little less than 1-4th of its bulk. The solution is of the colour of roll brimstone; the taste is extremely bitter, vapid, and disagreeable; the smell is strong and unpleasant;—and it does not appear luminous in the dark. When left to stand in contact with the atmosphere, red oxyd of phosphorus is deposited, and hydrogen gas disengaged.

The hydro-phosphoreous liquor does not redden vegetable blues. It precipitates most metals from acids, in the state of metallic phosphures.

Treatise

Treatise on Wines, by M. CHAPTAL; *extracted from the* 10*th Vol. of* Rogers's *Course of Agriculture.*

This re-published paper appears to us to be calculated rather to diffuse among a particular class of people, in a particular country, the knowledge of facts already ascertained, than to extend the science of chemistry. Its interest being therefore local, the propriety of its appearance in a work of the nature of the *Chemical Annals* may well be doubted. That our readers, however, may be enabled to form their own judgment, we shall extract one article: viz. the *Formation of Alcohol.*

The saccharine principle makes one of the essential characters of *must*. This principle disappears on fermentation, and is re-placed by the alcohol; a substance essential to wine. As the end of the spirituous fermentation is to produce alcohol by destroying the saccharine principle, the formation of the one is in proportion to the destruction of the other; and the alcohol will have been more abundant, according as the saccharine principle shall have been plentiful. Hence the quantity of alcohol may be increased at pleasure, by adding sugar to the must.

Hence the nature of the matter in fermentation varies every moment:—but, as there is in fermentation a continual progression, these changes may be followed, and be exhibited as invariable signs of the different states through which the fermenting material passes: 1. The must has a peculiar sweetish smell. 2. Its taste is more or less saccharine. 3. It is thicker, and its consistence varies as the grapes are more or less ripe, more or less saccharine.—The difference is from 75° to 40° by the areometer.—Scarcely does the fermentative process begin, when all the characters change:—it has a pungent smell, from the disengagement of carbonic acid:—the taste, though as yet very sweet, has a mixture of pungency:—the consistence lessens;—and the liquor, which had hitherto presented an uniform whole, shews flocculi, which become more and more insoluble.

By degrees, the saccharine taste grows fainter, and the vinous stronger; the liquor becomes sensibly thinner; the flocculi are more completely detached; the smell of alcohol is perceptible at a great distance; at length arrives a moment at which the saccharine principle is no longer sensible; and the smell and taste indicate alcohol only. However, all the saccharine principle is not destroyed. The farther decomposition of this substance is effected by the slow-fermentation which takes place in the vessels; and when the fermentation is complete, no sugar any longer exists. The liquor has gained in fluidity,

and exhibits merely alcohol mixed with a little extractive and colouring matter.

Such is the manner of a paper which occupies 130 pages in three numbers, and which is destined to occupy more space in the succeeding: but it should certainly have been published in a separate pamphlet, for the use of those whom it might concern.

Description of a Support applicable to Balances of all Dimensions: by M. PRONY.—In the instrument here described and figured, this ingenious mechanic has furnished experimenters with a most commodious and by no means expensive mode of avoiding that tedious operation, balancing by hand.

Observations on the Constitution of different Kinds of Steel.—In this paper, which M. GAZERAU calls a very brief abstract from his experiments, but none of which are particularized, he endeavours to shew that the *natural steel*, or steel from the first smelting, is an allay of pure iron with manganese, as well as with carbon.

In a letter, M. ABILGAARD shortly states, on the faith of experiments not perhaps conducted with sufficient accuracy, that 148 grains of the charcoal of venous blood were required to detonate 480 grains of nitre, and *only* 119 *of arterial blood.*

Reclamation relative to the Invention of Parachutes.—M. LE NORMAND here claims the invention of the name and the thing, of which M. *Montgolfier* has hitherto enjoyed the honour. The Editors admit the claim.

Memoir on the Fabrication of the Wedgwood Pyrometric Pieces: by M. GAZERAU.—There is now, or there was very lately, (if we be not misinformed,) at the manufactory itself at Etruria, a difficulty in finding clay fit for these pieces. M. GAZERAU is led by his numerous researches to prescribe the use of a clay containing at least 34 parts in 100 of alumine; and the addition of siliceous earth enough to render the pieces at least as refractory as those of Wedgwood.

Analysis of a stone named Gadolinite, *with an Account of some of the Properties of the new Earth which it contains:* by M. VAUQUELIN.

It is known to chemists that, about six years ago, M. *Gadolin* discovered the earth here in question; and that M. *Ekeberg* has since employed himself in analysing the Swedish mineral which affords it. To the earth itself he gave the name of Yttria, from Ytterby, the place at which the mineral is obtained.

M. VAUQUELIN finds the new earth united in the Gadolinite to silex, oxydated iron, oxyd of manganese, and lime. He separated

parated it in two different ways; of which it will be sufficient for us to report one. One hundred parts of gadolinite being dissolved in diluted nitrous acid, he then evaporated; applying a brisk heat at last to effect the complete decomposition of the nitrate of iron. On redissolution in water, he obtained the peculiar earth dissolved, the silex and iron being detached. To separate the latter of these from the former, the mixture is boiled in rather strong marine acid; and the iron is disunited by filtration. Ammonia is then added to the nitrous solution; this leaves the lime, and separates the new earth with the manganese. These latter are then dissolved a third time; and a solution of hydro-sulfure of potash is gradually added, to separate only the metallic parts.

This earth differs from alumine and glucine in not being soluble in caustic fixed alkali. It combines rapidly, and with heat, with sulfuric acid. The salt has an astringent taste at first, and afterward a sweet flavour like a salt of lead; which is distinguishable from that of salt of glucine.—Yttria forms deliquescent salts with nitrous and muriatic acids.—Prussiate of potash, chrystallized, and re-dissolved in water, causes a white grainy deposition in solutions of this earth in acids; which is not the case with solutions of glucine.

Analysis of the mineral Waters of Tongres: By M. Payssé.—These waters are remarkable for the quantity of carbonate of manganese which they contain.

M. H. Van Mons's *Critical Examination of Wigleb's Commentary on the Conversion of Steam into Air; translated from the Latin by M.* Le Clerc.

The numerous papers on the effect of transmitting steam through red hot tubes, which have been published, have appeared to us to prove so clearly that (in this way at least) water is not convertible into air, but that the air obtained arises from the porosity of the vessels, or from other sources of error, that we did not look for another discussion of the old arguments.

Analysis of the Honey-stone: By M. Vauquelin.

To obtain the acid, discovered by M. M. *Abich* and *Lampadius* to exist in this stone, it was digested with carbonate of potash, and then separated by sulphuric acid. M. Vauquelin, confessing indeed that his experiments are not satisfactory to himself, declares that he has only observed the following points of difference between the acid here in question and the oxalic.—The precipitate which the acid of the honey-stone occasions in solution of sulfate of lime, is longer in appearing, and has a powdery instead of a chrystalline appearance. It tastes

less of acid than the acidulous oxalate of potash:—but the author observes, that this might depend on his not adding nitrous acid enough to deprive the acid of the honey-stone of all the alkali with which it was in combination. It swells rather more on the application of heat, than the acidulous oxalate of potash does.

In a note, M. VAUQUELIN apprizes us that, in adding acid of honey-stone, combined with a little alkali, to a solution of pure sulfate of alumine, and acidulous oxalate of potash to another portion of solution of sulfate of alumine, there took place instantaneously a flocculent deposition in the former, and none in the latter; a fact which points to a difference between the acids, and induces him to suspend his judgment.

Extract of a Letter from Prof. WURZER *to M. Van Mons,*

The writer of this letter announces the discovery of a new fixed alkali by Dr. *Hahnemann*, to which that gentleman gives the name of alkali *pneum;* from its property of swelling, in the application of heat, to twenty times its bulk. This alkali neither effloresces nor deliquesces in the atmosphere. At 300° (qu?) of Fahrenheit, it dissolves in half its weight of water, and almost fuses in its own water of chrystallization. At 65° Fahrenheit, 140 parts require for their solution 500 parts of water. It is insoluble in alcohol.—Among other properties, it is mentioned that the lime, precipitated by this alkali from muriate of lime, dissolves on being put immediately, and before it is dry, into distilled water:—but what does this mean? Does not all lime dissolve in distilled water?—or does Dr. H. only intend to assert that lime under the above circumstances is much more soluble?

This alkali precipitates oxygenated muriate of mercury, of a bright red. It is said to form, with carbonic acid, a light earthy salt: but its combination with this acid presents great difficulties, because it suffers it to escape at the ordinary temperature of the air.

Nothing is said respecting the source from which the alkali *pneum* is derived. For this information, and for its applicability to the arts, which may be expected to exist in a much greater degree than in most of the lately discovered bodies, we must be contented to wait. A little time, probably, will enable us to decide whether we have really to acknowlege ourselves indebted to Dr. HAHNEMANN for a discovery equally curious and valuable; or whether he has deceived himself, and mocked us with delusive hope.

Bed...s.

ART.

ART. XVIII. M. MEUSEL's *Guide to the History of Literature*, &c.

[*Article continued from the last Appendix, p.* 465—475.]

THE second volume of this laborious work commences with the 3d SECTION or PERIOD.— *From the death of Augustus to the irruption of the Goths into Italy*; 396 years.

The *general Diffusion of Knowlege*, during this period, was not considerable. Although the princes of the race of Augustus were the friends of literature, and were in some degree learned themselves, yet learning did not flourish, and taste perceptibly decayed. Free genius was indulged at the risk of life. Eloquence was abandoned to pedants, philosophy to sophists, education to slaves;—and all were at the nod of tyrants. From Quintilian and Petronius, we learn that the period already felt its debility approaching; and in less than two hundred years, its want of vigour was apparent. The causes of this were, (besides the tramels placed by despotism on the freedom of thinking and writing,) long and almost continual wars, prevailing luxury and effeminacy, the abuse of philosophy or rather of its name, the rage for magic, for divination, and for theatrical spectacles; and above all, slight and superficial education. To this end, also, the propagation of Christianity in some measure contributed; not from its own nature, but from the circumstances then existing*.

The chief *Promoters of Learning*, during this period, were the Emperors Vespasian, Trajan, Hadrian, Marcus Aurelius, Alex. Severus, Constantine 1st, and Julian.

The *Writers whose general influence, with respect to Literature, was the greatest*, were Seneca, the younger Pliny, Plutarch, Lucian, Origen, and Eusebius.

Seats of Learning. The Jews had still schools in Judea, until the destruction of Jerusalem; particularly at Bethhoron, Jerunia, and Tiberias. They had also seminaries at Nahardea, Sora, and Pumbeditha.—In the heathen schools of Egypt, the chief of which was at Alexandria, were taught the Greek philosophy, mathematics, jurisprudence, medicine, magic, and astrology.—In Greece, the schools of Athens still flourished; and at Rome and in Italy, they were first endowed from the public treasury by Vespasian. The principal school, after that of Rome, was at Milan.—In France, that of Marseilles was the most reputable.—The Christians had schools at Athens, at Antioch, at Nicomedia, at Nicopolis, and at Alexandria.

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* The present author is here more circumspect, and, in our opinion, more just than Gibbon. *R.*

The principal *Libraries* were that of Alexandria, in a great measure destroyed by Christian fanaticism;—that of Constantinople, founded by Constantius, and so greatly enriched by Julian that at length it contained 120,000 volumes;—that of Antioch;—that of Rome called *Ædes Tiberiana;*—and the *Capitolini*, which, under the younger Gordian, contained 62,000 volumes.

The *State of Philology*, during this period, is thus described: From the schools of the Jews issued, piece meal, the *Masora*, the *Talmuds*, and the *Cabbala*. The most renowned scholars of that nation were Akiba, Simeon-ben-Jochai, (author of the book called *Sohar,*) and R. Nathan of Babylon.—The principal Greek philologists were Hephæstion of Alexandria, whose *Enchiridion* was published by *Paw* in 1726;—Julius Pollux, author of the *Onomasticon*, published by *Lederlin* in 2 vols. folio in 1706;—Phrynicus of Bethinia, whose *Eclogues* of Attic nouns and verbs were published by *Paw* in 4°. 1739;—Ælius Moeris, whose Attic *Lexicon* was published by Pierson, together with the *Philæterus* of Ælius Herodianus, in 8°. 1759.—Hesychius of Alexandria, whose excellent glossary was most splendidly edited by *Alberti* and *Ruhnkenius* in 1746—1766; to which a very valuable supplement from a MS. in the Library of St. Mark at Venice was given by *Schow* in 8°. 1792;—Timæus, whose *Lexicon* of the words peculiar to Plato was edited by *Ruhnkenius* in 1789;—Valerius Harpocration of Alexandria, whose *Lexicon* of the ten Athenian Orators was published by Gronovius in 1696;—and Ammonius, whose *Greek Synonyma* were published, with *Valckenær*'s notes, by C. F. *Ammon*, in 8°. 1787.

Among the Latins, we find Ælius Donatus, who lived at Rome about the middle of the 4th century, and was St. Jerom's master; and to whom he falsely ascribed *Commentaries* on Virgil and Terence;—Asconius Pedianus, who wrote a Commentary on some of Cicero's Orations, of which we have a few estimable fragments;—R. Fannius Palæmon, author of a sort of Grammar;—M. Valerius Probus, author of *Grammatical Institutes*, and of notes on Terence and Virgil;—Censorinus, whose tract *De die natali*, with a perpetual Commentary by *Lindenbrog*, was edited by *Havercamp* in 1743;—Nonius Marcellus, author of a work *De proprietate sermonum;*—and F. M. Theodorus, whose work *On the quantity of Syllables* was published by *Heusinger*, in 1766.

The chief *Historians* of this period were, in Greek, Flavius Josephus; the best editions of whose works are that of *Havercamp* in 2 vol. fol. 1726; and that of *Oberthür* in 3 vol. 8°. 1785;—Plutarch; of whose works the last complete edition is that of *Reiske*

Reiske in 12 vol. 8°. 1782;—Arrian, last edition by *F. Shmieder* in 8°. 1798;—Appian, last edition by J. *Schweighaeuser*, 3 vol. 8°. 1785;—Pausanias, last edition by J. F. *Facius*, 4 vol. large 8°. 1797;—Cl. Ælian, last edition by *Lehnert* in 8°. 1793;—Dio Cassius, last edition by *Reimarus*, 2 vol. fol. 1752: some inedited fragments of the author were published by *Morellius* in 1798;—Herodian, last edition by T. G. *Irmisch*, 3 vol. 8°. 1792.

The Latin Historians are Velleius Paterculus, last edition by D. *Ruhnken*, 2 vol. 8°. 1779;—Valerius Maximus, last edition by J. *Kapp*, 8°. 1782;—C. Corn. Tacitus, last edition that of Deux-ponts, 4 vol. 8°. 1780;—Suetonius, last edition by *Ernesti*, 8°. 1775;—Q. Curtius, last edition by *D. J. T. Cunze* in 8°. 1795;—L. Æn. Florus, last edition by *Fischer*, 8°. 1760;—Justin, the abridger of Trogus Pompeius, last edition by *Fischer* 8°. 1757;—A. Gellius, last edition by *Otho*, 8°. 1762.—The six writers *Historiæ Augustæ;* namely Spartian, Jul. Capitolinus, Lampridius, Vulc. Gallicanus, Treb. Pollio, and Flav. Vopiscus; who were published together, with the notes of *Casaubon*, *Salmasius*, and *Gruter*, in 2 vol. 8°. 1671, and re-published by J. P. *Schmidt* in 1771;—Sext. Aur. Victor, last edition by J. F. *Gruner*, 8°. 1787;—Eutropius, last edition by *Gruner*, 8°. 1768.—Ammianus Marcellinus, last edition by *A. W. Ernesti*, large 8vo. 1773.—On *Chronology*, we have Ptolemy, edited at London in 4°. 1620; and Julius Africanus, of whom some fragments have been preserved by Eusebius.—On *Geography*, we have Strabo; of whom the last edition was published by *Siebenkees* and *Tzsuche* in 2 vols. 8°. 1798;—Arrian, whose *Periplus Ponti Euxini*, and *Periplus maris Erythræi*, were published in the first vol. of Hudson's Collection;—Ptolemy, edited by *Mercator* in 1605, and by *Bertius* in 1619, both editions in fol.;—Pomponius Mela, last edition by *Kapp*, 8°. 1781;—C. Plinius secundus, last edition by *Frauzius*, 10 vols. large 8°. 1791. To these may be added the *Itinerarium Antonini Augusti*, published by *Wesseling* in 4°. 1735.

Of the *Mathematical Works* of this period, the author mentions the *Sphærics* of Menelaus; Ptolemy's Μεγαλη συνταξις, Serenus *on the Cylinder*; Philo *on curve lines*; Demetrius on the same subject; Nichomacus's *Introduction to Arithmetic;* of which the *Arithmetic* of *Boetius* is only a free translation; thirteen books on Arithmetic by Diophantus of Alexandria, of which only six are extant; and a book *on Polygons* by the same author. Both works were published together in Greek and Latin, with the Commentaries of *Bachet* and the Observations of *Fermat*, &c. at Thoulouse in fol. 1670. In the former of these

these works, we discover the first traces of the analytic method; now denominated *Algebra.*—Of the mathematical works of Pappus, some fragments have been published by *Wallis*, *Meibomius*, and *Condamine.*—Of Theon of Alexandria, there remain a recension of Euclid's Elements, Scholia on Aratus, and a Commentary on the *Syntaxis* of Ptolemy. Theon's daughter, Hypatia, wrote observations on Apollonius and Diophantus, and constructed astronomical tables: but her works are lost.—On Tactics, Onosander, a Platonist, wrote a work called *Strategicology*, which was published, with a French translation, at Nuremberg, in fol. 1762.—The *Stratagemata* of Frontinus, in four books, were published by *Oudendorp* in 8°. 1779; and again much improved by *Wiegman* in 1798.

State of the Philosophical Sciences. The stoic philosophy was cultivated by Athenodorus, Q. Sextius, A. Cornutus, Musonius Rufus, and Epictetus, whose *Enchiridion* was latterly published by *C. G. Heyne* in 8°. 1776, and, together with Cebes's Table, by *Schweighauser* 8°. 1798.—Simplicius, a philoscpher of Alexandria in the 6th century, wrote a Greek Commentary on the *Enchiridion*, published by Heinsius in 1640; and the work of M. Aurel. Antoninus *De Rebus suis*, published by Gataker at Cambridge in 1652, and at London by Stanhope in 1707, belongs to the same class.

The chief of the Peripatetic philosophers, during this period, was Andronicus of Rhodes, whose paraphrase on Aristotle's Ethics was published by *Heinsius* in 4°. 1607.—Alexander Aphrodisius, and Themistius, (of whom in another place) were also learned Peripatetics.

Of the school of Pythagoras, were Apollonius Tyaneus, and Philostratus.

The Platonic philosophy was cultivated by the Christian writers, and blended with the doctrines of Christianity. Justin Martyr, Tatian, Theophilus of Antioch, Clement of Alexandria, Origen, &c. were all Platonists; as also, among the Heathens, were Galen, Albinus, Theon of Smyrna, Taurus, Numenius, Favorinus, Plutarch, Apuleius, Dio Chrysostom, M. Tyrius, and Lucian. Philo Judæus was likewise a Platonist.

The disciples of Epicurus were Celsus, (the great adversary of the Christians,) Diogenes Laertius, and Sextus Empiricus the Pyrrhonist: the best edition of whose works is that of Fabricius, revised and improved by Mund. 1796.

Among the Jews, Philosophy was chiefly of the Cabalistic kind: concerning which our author refers to *De la Nauze's Remarques sur l'antiquité et l'origine de la Cabale*, in the 9th vol. of *Mémoires de l'Academie des Inscriptions;* and to *Kleuker-*

Ueber die Natur und den ursprung der Emanationslehre bey den Kabbalisten, published at Riga in 1786.

Towards the end of the second century, a new sect of Platonists arose, called the *Eclectics*; of whom the principal were Amonius Saccas, Longinus, Herinnius, Origen, Plotinus, Jamblichus, &c.

Among the Romans, Philosophy had few cultivators: the chief of them was Seneca; the last edition of whose works was by *E. Ruhkof* in 8vo. 1798.

State of the Fine Arts and Sciences; and first of *Poetry*; which, as well as Oratory, felt an extraordinary decay. The only Greek poet here noticed by the author is Oppian; whose works were published in Greek and Latin by *Schneider* in 8vo. 1776; and the *Cynogetics*, revised in 4 MSS. by *De Ballu*, in 4to. and 8vo. 1786.—Here M. MEUSEL introduces Lucian as a prose-poet, and recommends the edition of *Reitz*, 4 vols. in 4to. 1743; re-published at Deux-ponts in 10 vols. 8vo. 1793.—Achilles Tatius, a Christian bishop, wrote the first Romance extant called *Clitophon and Leucippe*, about the middle of the third century; and Heliodorus, somewhat more than a century afterward, wrote his *Theagenes and Chariclea*: but the best of those erotic writers was Longus, whose *Daphnis and Chloe* was correctly edited by *Villoison* in 1778.—The Anthia and Abrocomus of Xenophon of Ephesus was republished, from the old edition of Cochi, at London in 1726; and the *Chæreas* and *Callirhoe* of Chariton was published by *D'Arvilius* at Amsterdam in 1783. All these were Greek poets or romancers.

The Latins were, Cæsar Germanicus, who translated, in a free manner, the *Phænomena* and *Prognostica* of Arætus; published by *Schwartz* in 1715;—Phædrus, the freedman of Augustus, who put the fables of Æsop into elegant Iambics; the last edition by *Schwabe*, 1781;—Petronius Arbiter, whose *Satyricon* was lastly published by *Gottleb*, at Leipsic, in 1781;—Seneca, whose Tragedies were published by *Shroeder* in 1794;—Persius, whose satires, with a German version and illustrations by *Fülleborn*, were published at Zulichau in 1794;—Lucan, best edition by *Burmann* 1740 *;—The *Argonauts* of Val. Flaccus were in 1724 published by *Burmann*; and republished by *Harles* (*cum notis variorum*) in 1781;—the works of P. Statius, of which the most accurate edition is that of *Veenhusen* in 8vo. 1671;—Martial, best edition by *Jan. Gruter*, 1619;—C. Silius Italicus, last edition by *Ruperti*, 2 vols. 8vo. 1798;—Juvenal, best edition that of *Henninius*, in 4to.

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* It appears that M. MEUSEL had not seen the splendid Paris edition of Lucan.

1695;—Apuleius, best edition by *Ruhnkenius*, 1786;—Olympius Nemesianus; whose *Cynogeticum* was published at London in 1699; and more latterly at the Hague among the Poets *rei venationis* 1728;—the eclogues of T. Julius Calpurnius were published in *Wernsdorf*'s Minor Latin Poets;—Ausonius, best edition that of *Souchay* at Paris, 1730;—Claudian, best editions that of *Gesner*, 8vo. 1759, and that of *P. Burmann* in 4to. 1760.

In this same period, appeared some Arabic bards, the chief of whom was Abu Tamar; some of whose pieces, with other fragments of Asiatic poetry, have been published by *Schultens*, *Reiske*, and *Sir Wm. Jones*.—Here Professor MEUSEL places Ossian as an antient Caledonian Poet; whose supposed works, from M'Pherson's English version, have been translated into most European languages: into German by *Wittenberg*; into Italian verse by *Cesarotti*: into French by *Le Tourneur*; and into Latin by *M'Farlan*.

The Orators and Rhetoricians of this period were—Dio Chrysostom, best edition by *Reiske*, 2 vols. 8vo. 1784;—*Aristides*, best edition that of Jebb in 4to. 1722;—Maximus Tyrius, best edition by *Reiske*, 2 vols. 8vo. 1774;—Philostratus the elder, and Philostratus the younger, best edition by *Olearius* in folio, 1709;—Athenæus, best edition by *Schaefer*, 8vo. 1789.;—Libanius, best edition by *Reiske*, 1797;—Julian, best edition that of *Heusinger* at Erlangen, 4to. 1785;—Himerius, best edition by *Wernsdorf*, 1790;—Themistius Euphrades, best edition of his Orations by *Petavius* and *Hardouin*, 1684.—Hermogenes, Longinus, Alciphron, Aphthonius, Theon, Aristenetus, Demetrius Phalereus, the younger Pliny, Seneca, Quintilian, and Symmachus, were rather Rhetoricians than Orators.

On *Statistics*, M. MEUSEL gives the names of only three writers; Columella, Æmilianus, and Apicius.

In the knowlege of *Natural History*, the following were most renowned; Apollonius Discolas of Alexandria, Phlegon, Ælian, and Seneca.

Medical Science was supported by Galen, Themison, Soranus, and Cælius Aurelianus.—Rufus of Ephesus and Morinnus wrote on Anatomy.—On the *Materia Medica*, Menecrates, Damocrates, Philo of Tarsus, Pharmacion, Scribonius Largus, Andromachus, who invented the Theriaca; and, above all, Dioscorides: best edition by *Sarraceni*, at Francfort, folio, 1598.

Towards the end of the first year of this period, a division took place among the physicians, which gave rise to two sects, the *Pneumatists*, and the *Eclectics*. Of the former, the most renowned was Athenaeus, a Cilician, who practised with celebrity

brity at Rome: of the latter, Agathias of Sparta, and Archegenes of Apamæa, who practised at Rome in the reign of Trajan. At the same time, Aristæus seems to have flourished; who was the most exact observer, after Hippocrates, of all the antient physicians. He wrote in Greek.

The principal *Jurists* of this period were Antistius Labeo, Sempronius Proculus, Ateius Capito Masurius Sabinus, and Salvius Julianus; which last made a collection of the preceding Prætorial Edicts, under the title of *Edictum perpetuum*; first published at Paris in 1597. It became a text-book to future Jurists, who commented on it; of whom the most remarkable were Sextus Pomponius, Æmilius Papinianus, Ulpian, Julius Paulus, and Herennius Modestinus. The fragments of these may be seen in Labitt's *Index Legum omnium quæ in Pandectis continentur*, published at Paris in 1557.

Under Constantine the Great, Gregorius collected the Cæsarean Rescripts from Hadrian to Diocletian: this collection is called *Codex Gregorianus*, and was published in *Schultens's Jurisprudentia Ant. Justitiæ.*—It was followed by *Codex Hermogenianus*; which is a supplement to the *Codex Gregorianus*. See *Pohl-De Codicibus Greg. et Herm.* published at Leipsic 1774.

State of *Theology*. The growing influence of Christianity gave a new turn to this branch of knowlege. The great founder of this religion left no writings himself: his pretended letter to Abgarus being an evident forgery. The most antient historical Christian writers are the four Evangelists; and the other sacred writers are James, Peter, Paul, Jude, and John. Towards the end of the first year of this period, their writings had been collected, and were now in the hands of most Christians. This collection was called *the New Testament*, or Covenant: the last edition of which is that of *Griesbach*, first published in 1777, and lately re-published with great improvements.

On the progress of the Christian religion, these books, as well as the books of what was then called the *Old Testament*, were translated into various languages, and diffused all over the Roman empire. The Christian writers, commonly called the Church-fathers, who wrote in this period, were Justin Martyr, best edition by *Maran*, Paris, 1742;—Irenæus, best edition by *Massuet*, Paris, 1710;—Clement of Alexandria, best edition by *Potter*, Oxon. 1715; Athanagoras, best edition by *Maran*, with the works of Justin;—Origen, best edition by *De la Rue*, Paris, 1759;—Athanasius, best edition by *Montfaucon*; re-printed with improvements and an additional volume at Padua in 1774, 4 vols. folio;—Basil, best edition by *Garnier*, Paris, 1730;—Gregory of Nazianzen, best edition

by *Billius*, Paris, 1630. (A new edition was planned, and partly executed, by the benedictines of St. Maur, 1st vol. published at Paris, 1778.)—John Chrysostom, best edition by *Montfaucon*, 13 vols. folio: re-printed at Venice in 1780 in 14 vols.—All these were Greeks.—The Latin Fathers were—Tertullian, best edition by *Semler*, 6 vols. 8vo. 1776;—Minucius Felix, best edition by *Lindner*, 8vo. 1760;—Cyprian, best edition by *Maran*, Paris, 1726;—Arnobius, best edition by *Heraldus*, Leyden, 4to. 1651;—Lactantius, called the Christian Cicero, best edition by *Du Fresnoy*, Paris, 2 vols. 4to. 1757.—Ambrose, best edition by the Paris Benedictines, 2 vols. folio, 1690;—Austin, best edition also by the Paris Benedictines, 11 vols. folio, 1700;—Jerom, the most learned of all the Fathers, best edition also by the Paris Benedictines, 5 vols. folio, 1706.

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The author ~~reserves for~~ Eusebius of Cæsarea a distinguished place in his list, and gives a particular account of all his writings: of which it is much to be lamented that no complete edition has yet been published.—Here ends M. MEUSEL's *Third Period.* The remaining periods we reserve for another Article.

[*To be continued.*]

Ged..s.

ART. XIX. *Hygrologie, ou Exposé Chimico-physiologique,* &c. *i. e.* Hygrology, or a Chemico-physiological Explanation of the Fluids contained in the Human Body. By JOSEPH JAMES PLENCK. Translated from the Latin by *Felix Pitt*, Student of Medicine. 8vo. pp. 170. Paris. 1800. Imported by Dulau and Co. London. Price 3s.

As we have already given some account of the English translation of this work, by Dr. Hooper*, we have only to announce this French Version, and to say that it is well performed. Translations of *Plenck*'s other works are promised by Mr. *Pitt*. The bearer of a name so inauspicious in France must have had peculiar good fortune in escaping proscription.

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☞ An accident having interrupted the continuation of our account of the *Memoirs of the National Institute, at Paris*, we propose to renew it in an early number of the Review.

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* M. R. New Series, Vol. xxx. p. 232.

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